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Persian Literature During the  
Period of Sháh Jahán.

A.H. 1037-1068 / 1627-1657 A.D.

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## P R E F A C E.

In this thesis an attempt has been made to bring into light the literary activities of one of the most enlightened and richest period of Literature, art and culture of the Muslim rule in India, viz. the reign of Emperor Shah Jahan.

Although it deals mainly with the period of Shah Jahan, yet it also reviews briefly the whole Mughal period from the time of Timur to the end of the reign of Aurangzeb. In it biographical and critical sketches have been given of the Historians, Poets, Prose-writers etc: who flourished at the time.

The following books touch briefly on the literary activities of the reign of Shah Jahan, but the information contained therein is so meagre that it does not help one to form a clear conception of the literary achievements of the period:-

A History of Shah Jahan - B.P. Saksena.

A Handbook to Agra and the Taj - E.B. Havell.

Studies in Mughal India - J.N. Sarkar.

It is really a pity to be continually obstructed by one impediment or another, especially when you long to complete a work. This <sup>is</sup> what I had to experience in the execution of my present work. At the time of initiation of my thesis, I was a Lecturer at the Government College for Women, Lyallpur, I took away with me to Lyallpur a few books from the University Library in order to continue my research there, but I soon realised the impossibility of doing anything useful without consultation and study of a large number of books, catalogues etc: on the subject simultaneously.

At Lyallpur, I could borrow only 6 books at a time from the University Library, but this afforded no help to me. I was, therefore, compelled reluctantly to discontinue my work temporarily. When the College closed for the summer vacation, I came to Lahore and took up my studies with zest. However, I had hardly written a Chapter or so, when to my disappointment

the University Library closed for stock-taking and reopened only after the summer vacation sometime in September. Thus my work, which was started under the sweat of brow, was left over for another summer vacation. This worried me so much that I had to approach the Education Department for grant of leave to prosecute my research. After some difficulty, when I had every expectation of procuring the desired leave, what was my astonishment and dismay to find that the Education Department agreed to grant me only a short leave. Making the most of the opportunity, I forthwith proceeded to Lahore and started my work. I spent the major portion of my time in the Library, wherein I consulted a large number of catalogues and books on the subject and tried to decipher as well as glean whatever useful information I could get from the whole mass of worm-eaten, dog-eared, illegible, wornout manuscripts of the reign of Shāh Jahān. Reading of manuscripts was a very tedious task which involved much labour and time.

I again managed to procure a short leave. During this time I was able to complete only the first Chapter of my thesis. Thereafter I busied myself in studying thoroughly the lives and works of the historians and poets who flourished during the reign of Shāh Jahān. However, I soon found out that a great controversy <sup>regard</sup> ~~regard~~ in the various books on the question of dates of births and deaths of most writers. The more books I read the more puzzled I became. When I was in a fix as to how to solve the problem my leave expired and I had to return to Lyallpur. Again during the next summer-vacation, I commenced my research at Lahore. I found that my continued efforts had begun to yield some fruit. After much thought and research I was atlast able to verify the dates.

During this time I also made a thorough study of the poetical works of Kalīm and Qudsī, 'Abdul Hamīd's Bādshāh Nāmā, 'Amal-i-Ṣāliḥ by Muḥammad Ṣāliḥ, together with other literature bearing on the authors and their writings. This helped me



to complete my thesis.

I have made a special study of the following documents which appear to have remained neglected so far:-

- Tazkirā Mirāt-ul-Khayāl.
- Maasir-ul-Umarā - Shāh Nawāz Khān.
- Storia Do Mogor - Niccolao Manucci - Vol. I.
- Tazkirā-Khazānā-i-Amirā - G. Alī Āzād.
- Maasir-ul-Kiram - G. Alī Āzād.
- Tazkirā Riaz-ul-Shu'arā - Walih Daghistānī.
- Kalīmāt-ush-Shu'arā, Sarkush Lāhorī.
- Riḥsala Ma'ārif - 1937.
- Diwān Kalīm.
- Diwān Qudsī.
- ✓ Awīmaq-i-Mughal - Abdul Qādir Khān.
- ✓ Rawabāt-i-Adabī Irān wa Hind.
- Sarv-i-Āzād - Volume II.
- Tazkirā Tāhir.
- Encyclopaedia of Islām - Vol. II.
- Biographical Notices of Persian Poets - Ouseley.
- Travels in the Mughal Empire - Bernier.

I cannot express my debt of gratitude to Doctor Syed Muḥammad 'Abdullāh, M.A., D.Litt, Head of the Urdu Department, Panjab University, Lahore, under whose kind supervision and guidance the research was conducted. Despite the fact that my worthy Professor was usually extremely busy with multifarious duties, yet he was ever kind enough to help me with his useful suggestions, whenever I found myself in difficulty.

My thanks are also due to Doctor Muḥammad Bāqir, M.A., Ph.D., Head of the Persian Department, Panjab University, Lahore and to Miss I.M. Sims, M.A. (Oxon) T.C. (Transvaal) Principal, Government College for Women, Lyallpur, for their encouragement.

Naushāba Hasan.

✓ Reader  
in Persian  
Dept



*Contents -*  
SYNOPSIS.

*This should  
come before  
the Introduction  
82m*

Persian Literature During the Period of Sháh Jahán.

A.H. 1037-1068/1627-1657 A.D.

INTRODUCTION. Why this subject has been selected? Importance of the Period of Sháh Jahán: Paucity of books in modern times on the Literary Production of this period: Original materials in abundance: A period of great Literary and creative activity. Analysis of some works written in recent times on this period: Sources of information: Catalogues of manuscripts: Histories of the period: Takkiráhs: other works in English and Urdu: A criticism of these sources: An estimate of their importance: Scope of this thesis: The whole Mughal period to be reviewed: Critical method adopted in this work: Not only a history of Persian Literature but also a record of the cultural achievements of the period.

CHAPTER I.

The Mughals - An account of the Literary and Cultural traditions of the Mughals - Tímúr and his descendants - Herát School, Ulugh Bég, Báisunqar, Sháh Rukh, Sultán Husáin Báiqará Bábar in India, Gulbadan Begam, Akbar, Jahángír - Their Literary and Cultural works.

CHAPTER II.

Sháh Jahán - Birth, Childhood, Circumstances of his early life. His education; system of education; literary pursuits and interest in Art and Architecture. Literary atmosphere in the early stages of the life of Sháh Jahán.

HIS PERIOD.

Amírs and Courtiers; Provincial Governors; their patronage of Literature - Pírs and mystics, their influence - Distinguished 'Ulamá and teachers - Chief centres of learning. Sháh Jahán as a student of literature - Sháh Jahán's influence on the creative activities of the period.

### CHAPTER III.

General remarks about the Literature of the period (briefly).

A list of some distinguished authors.

Poets; Historians; Insha-writers, Storey-writers; Writers on Philosophy and Religion; Miscellaneous.

### CHAPTER IV.

Detailed study of the Literature. Poets: Their Life; Criticism of their Poetry. Malik-ul-Shu'arā Abu Tālib Kalīm Hamdānī, Hājī Jān Muḥammad Qudṣī, Mirza Saīb, Muḥammad Qulī Saleem Tihrānī, Mirzā Muḥammad Tāhir Ghānī, Abul-Barkāt bin Abdul-Majīd Multānī Munīr., Hekīm Ruknuddīn Masūd Masīh, 'Alī Rāzā Tajallī, Mullā Shāida, Chandarbhān Brahman, Mullā Tughra, of Mashhad, Muḥammad Tāhir 'Ināyat Khān bin Zafar Khān bin Khwāja Abul-Hasan, Salik Yazdī, Bihishtī, Mirzā Rāzī Dānish, Mīr Ilāhī, Mullā Shāh, Mullā Hekīm Fawjī, Hekīm Hāziq, Mullā Jāmī Bēkhud, Ibrāhīm Adham, Mirza Muḥammad Sa'duddīn Rāqim, Zafarkhān Aḥsanullah Aḥsan, Jāfar Turk Saljūk, Muḥammad Fāzil bin Sayyid Aḥmad, Hindū, Shaikh 'Abdul Rashīd Jaunpurī Shams, Banwālī Dās, Amān-Ullah Husāinī Amānī, Mirzā Hasan Bēg Rafī' of Mashhad, 'Abdul Latīf bin 'Abdullah-ul-'Abbāsī, Mīr Yāhyā Kāshī, Shaikh Ghulam 'Alī Darwēsh Husāin Walīh Harvī, 'Azīm, Muḥammad Dārā Shikōh, Muḥtarām, Muḥammad Muḥsin Fānī.

### CHAPTER V.

Historians: Their Life. Criticism of their work.

'Abdul Hamīd Lāhōrī, Muḥammad Salih Kanbōh, Mu'tamad Khān, Muḥammad Tāhir Ashnā, Muḥammad Sādiq Sādiq Khān, Muḥammad Amīn bin 'Abul Husāin Qazwīnī, Mirzā Jalālā Tabātabaī of Isfahān, Muḥammad Yūsuf bin Shaikh Rahmat Ullāh-al-Atakī-ul-Kānānī, Muḥammad Bāqir Afshā, Muḥammad Afzal Bukhārī, Muḥammad Wāris, Muḥammad Sādiq bin Muḥammad Salih-ul-Isfahānī-ul-'Arādānī, Mirzā Badi-'uz-Zamān Rashīd Khān, Chandarbhān

Brahman, Tawakkul Bég, Mír Muhammad Sálíh Káshfí, Muhammad Sádiq, Kamgar Husainí.

CHAPTER VI.

Other branches of Literature.

CHAPTER VII.

- (1) An estimate of the Literary Production of the period.
- (ii) The place of this literature in the history of Persian Literature as a whole.
- (iii) Influence of the Literary traditions of this period on the succeeding periods.

Bibliography.

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## INTRODUCTION.

I have chosen this subject for my thesis because of the importance of the period of Shah Jahan, to whose court flocked the best writers of the time.

We have very few books in modern times dealing with the huge bulk of literature produced during this time, which was a period of great literary activity of a creative nature. We have literary materials in abundance and the largest number of literary men who wrote on History, Poetry, Insha, etc.:

History of Shah Jahan of Delhi - Benarsi Prasad Saksena.

Analysis of some of the works written in recent times on this period.

It begins with the account of a few Historians of the time and tells us briefly the names of the letter-writers.

The author then describes the birth of Shah Jahan, his early education, his engagement and marriage to Mumtaz Mahall, gives the names and dates of the birth of his seven children. We are told Shah Jahan's character, his accession to the throne, his daily routine of life, the wonders and magnificence of his court, the cultural institutions and great literary activities of the time. Then follows a brief account of some of the poets and their work, an account of the prose writers, architecture and erection of buildings at Agra, Delhi and Lahore and his taste for music.

This is a very useful book and a real history of the emperor. It gives us fair idea of Shah Jahan's reign.

Studies in Mughal India - J.N. Sarkar.

This throws light on the daily life of Shah Jahan, his daily routine, his buildings, wealth, army etc. A perusal of it takes us right to the Mughal court. It also briefly mentions the literary men of the time.

Elliot's History of India. Volumes VI and VII.

This being a history fully deals with the events and nature of affairs of the time and describes the life of important historians. From the historical point of view this book is very important.

We may add to this list, A Handbook to Agra and the Taj - E.B. Havell.

Promotion of Learning in India - N.N. Law. A short History of Aurangzeb - Sarkar. Mughal Administration - Sarkar.

It begins with the accession of Shah Jahan and gives an account of the death of Mumtāz Mahall and describes the magnificence of the period, the buildings of the time, illness of the emperor, his confinement and death.

Handbook to  
Agra and the  
Taj E.B.Havell.

Deals mostly with the buildings of the time, Shah Jahan's taste for music and the encouragement he gave to the painters. A brief mention is made of some of the learned men of the time and of Dara Shikoh, the Royal Scholar, who translated Sanskrit works into Persian.

Promotion of  
Learning in  
India - N.Nath  
Law.

Tells us about Shah Jahan's last illness and his burial.

A short  
History of  
Aurangzeb.  
Sarkar.

It discusses Shah Jahan's liberality, describes the peace that prevailed during his time and speaks of Shah Jahan's personal interest in the affairs of the state and his subjects.

Mughal  
Administration  
Sarkar.

The following books also mostly deal with the same topic. viz.

- (a) Accession of Shah Jahan.
- (b) Peacock Throne.
- (c) Mughal Architecture.
- (d) Fine Paintings.
- (e) The Death of the Emperor.

- (i) The Oxford Students History of India - Smith. Names of the books.
- (ii) Memoirs of a Map of Hindustan - J. Renell.
- (iii) Storia Do Mogor - Volume I (1653-1708 A.D.) - Niccolao Manucci.
- (iv) History of India - Gulshan Rai.
- (v) Indian History - G.A. Wathen.
- (vi) Court Painters of the Grand Mughals - Lawrence Binyon.
- Other sources of Information - India Office Catalogues of Manuscripts.
- Catalogue of Persian Books. I.
- Catalogue Raisonne of the Buhar Library.
- Catalogue of Persian Manuscripts in Bankipore Library - Volumes 1 - 8, 11.
- A Descriptive Catalogue of the Kapurthala State Library.
- Catalogue of Persian Manuscripts in the Bankipore Library - Supplementary - Vol. I.
- Catalogue of Persian Manuscripts in the University of Cambridge - Browne.
- A descriptive Catalogue of Arabic and Persian Manuscripts in the Edinburgh University Library.
- Catalogue, Arabic, Persian and Urdu Manuscripts in the Library of the University of Bombay.
- Catalogue of Persian Manuscripts.—
- Bodelian Library - Volumes 1-2.
- Catalogue of Asiatic Society of Bombay Library.
- Catalogue of Panjab Public Library, Lahore.
- Catalogue of Manuscripts, Panjab University Library, Lahore.
- Stewarts Catalogue - Tipu Sultan Library.
- Catalogue - Professor Brown's Library.
- Catalogue - Islamia College Peshawar Library.
- A descriptive Catalogue of Persian Manuscripts - Asiatic Society of Bengal - Curzon Collection.
- Catalogue of Persian Manuscripts in the Collection of Asiatic Society of Bengal - Ivanow.



Catalogue - Berlin Library - Pertsch.

Kitáb-Khána-i-Madrassa-i-'Alí Sipah-Sálar-Tehrán.

Catalogue of Descriptive Manuscripts Persans

Paris - E.Blochet - Vol.IV.

Catalogue of Persian Manuscripts - G.Fluegel.

Vol.I.

Mirát-ul-'Alam-Oriental Public Library, Bankipore.

Manuscripts in the Oudh Library - Sprenger.

Catalogue of the Persian Manuscripts in the

British Museum - Charles Rieu - Ph.D.I.II.III.

Rieu's Supplement to the above Catalogue.

Manuscripts of the late Sir Henry Miers, Elliot,

K.C.B.

Historical works of the period are discussed  
fully in Chapter Five.

Histories of  
the Period.

Taskiráhs and other works in English and Urdu  
that have been consulted are as follows, leaving aside  
those discussed in the previous pages:-

Persian Literature - Storey.

Empire of the Great Mughals - De Laet.

Gardens of the Great Mughals - Stuart.

Central Structure of the Mughal Empire - Ibn-i-

Hasan.

A History of Persian Language and Literature of  
the Mughal Court - Professor Abdul Ghani - 1-3 Volumes.

Indian Painting under the Mughals - Brown, Percy.

Travels in the Mughal Empire - Bernier.

Biographical Notices of the Persian Poets -

Ouseley.

Shi'r-ul-'Ajam - Shibli- Volume 3.

Maqálat-i-Shibli - Volume - 1.

Rawábat-i-Adabi - Iran-wa-Hindustán-Akbar Shóhábí.

Sarv-i-Ázád - Ghulam 'Alí Ázád.

Tazkira Tahir.

Awimáq Mughal.

Tazkirah Mir'at-ul-Khayal - Shir 'Ali.

Ma'asir-ul-'Umara. Shah Nawaz Khan. 1-3.

Tazkirah Khazana-i-'Amira-Ghulam 'Ali Azad.

Ma'asir-ul-Kiram - Ghulam 'Ali Azad,

Tazkirah.

Riaz-ush-Sh'ua-ra-Walih Daghistani.

Kalimat-Ush-Shu'ara - Sarkush Lahore.

The histories of the period give us full historical accounts of the time, without which it would have been impossible for us to know anything about this most important period of the Mughal rule. It is really these historical works that furnish us with a knowledge of the time.

Criticism of the Histories of the time.

Catalogues of the manuscripts throw light on the literature of the time which has been preserved in different libraries, and which has come down to us. These make it easy for us to have an access to real books. Had it not been for these catalogues, it would have been extremely difficult to find details about the literature on the subject.

Catalogues of manuscripts.

Tazkirahs deal with a few noteworthy personalities of the time. Most of these Tazkirah/ writes have dealt with the poets of the time and tell us something about their poetry as well.

Risala Ma'arif 1937 gives a brief discussion of the poets and an account of Shah Jahan's Literary activities his love of knowledge and interest in education.

Works in Urdu.

Shir-ul-'Ajam III deals with a few most important poets of the time.

These works just throw light on the period discuss some features of the time and the general policy of the government, some also make a passing reference to the literature of the time.

Works in English.

Their study reveals to us the importance of the period. Nothing is discussed in detail nor anything

can throw light on the whole period.

The whole Mughal period is reviewed. Although this work mostly deals with the period of Shah Jahan yet its review also extends over the whole Mughal period from the time of Timur <sup>1335 A.D.</sup> ~~1526 A.D.~~ - 1707, <sup>A.D.</sup> the end of the reign of Aurangzeb, the last great Mughal Emperor. One full Chapter is devoted to the discussion of the literary and cultural traditions of the Mughal, throwing light on the works of each Mughal Emperor.

Scope of this thesis.

It is not only a history of Persian Literature but also a record of the cultural achievements of the period. We find music, poetry and literature making good progress. The literary works of Shah Jahan's reign were not only confined to history but they equally cover prose, poetry, music and dance, painting, philosophy and religion, Astronomy, Mathematics and medicine. There were both Hindu and Muslim writers, scholars and artists.

Critical method adopted in this work.

Saksena in his study of the subject observes. "The prevailing peace in the Country together with the personal interest of the sovereign gave a powerful impetus to the growth of Art and Literature. Poets, Philosophers, Scholars, Artisans all flocked to court in search of patronage and talent were rarely disappointed".

Along with his love of literature, we find in the emperor a taste for architecture, so much so that even if we had no literature of the period his beautiful monuments would have been sufficient to tell us all about his literary taste.

The masterpieces of Mughal architecture belong by universal consent to the reign of Shah Jahan, which marks the culmination of the prosperity and magnificence of the Mughal Dynasty in India.



## CHAPTER I.

It is interesting to note that the Mughal Emperors themselves were naturally disposed to favour learning, for they were all accomplished men possessed of literary tastes.

The Mughals.

Though this period was one of anarchy, misery and bloodshed, yet it would be hard to indicate any period of 70 years which produced so many remarkable poets, a galaxy of talent in which the great Háfiz is merely the brightest of many brilliant stars.

Timur, 736-807 A.H/  
1335-1405 A.D.  
Persian Literature in Timur's age.

Ibn-i-Yamín, Khájú Kirmání, Salmán Sáwají, Háfiz Shirází, Maghribí, Kamál Khujandí.

Prominent Poets.

Shams-i-Fakhri, Muinud-dín Yezdí, Nizámuddín Shami, Sharafuddín 'Alí Yezdí, Sayyid Sharíf, Jurjání, Shaikh Fakhr-ud-Dín Abul-'Abbás Shirází.

Prose-Writers.

This list shows the extensive field of knowledge which they covered as historians, philosophers, mystics and poets and the widespread area which they came from. They exercised enormous influence in Persia, India and Yamín, Salmán and Háfiz are of world-wide fame whose poetry has made a great impression upon the West.

Enormous influence of the literary men.

The Timurids after their expulsion from Persia played a brilliant part in India. Though the political importance of the later Timurids in Persia continually decreased after the death of Shah Rukh yet the courts of their diminished realms continued to be a centre of literary activity encircled by the presence of numerous celebrated poets and men of letters while several princes of this house, Sultán Abu'l Ghazí Husáin bin Mansúr bin Bayqará, Ulugh Bég, Báisunqar and the great Bábar himself

The Timurids play a brilliant part in India.

made notable contributions to literature or science, so much so that the literary splendour of Herat under the later Timurids is comparable to that of Ghazná under Sultán Mahmúd.

Sháh Rukh reigned for 43 years during this time he rebuilt the walls of the City of Herát and Merv and restored almost every town and province in his dominions to prosperity.

Sháh Rukh  
1404-47 A.D.

He also encouraged men of Science and learning and his court was very splendid. He showed favour and courtesy to all, especially to scholars and men of parts. Amongst the many artists, poets and men of learning contemporary with Sháh Rukh, we hear of four in particular as conferring special lustre on his court.

Abdul Qádir of Marághá, the musician. Yusuf of Andakán, the minstrel. Qiwámud-Dín the engineer and architect. Maulána Khalíl, the painter who in skill was second only to Maní.

Men of learning  
and artists  
during the time  
of Shah Rukh.

Sháh Rukh died near Ray on March 13, 1447 A.D.

Death of  
Shah Rukh.

Báisunqar was perhaps the most talented and the greatest patron of art and learning to whose court flocked poets, artists, scholars, calligraphists, miniature painters, book-binders and illuminators from 'Iráq, Fárs, Azarbaiján and all parts of Persia.

Baisunqar  
the greatest  
patron of Art  
and learning.

He was the founder of the most elegant style of book-production as one of the greatest bibliophiles of the world. Under his auspices Forty artists were employed in copying manuscripts under the guidance of Mawlána Ja'far of Tabriz, himself a pupil of 'Abdullah, son of Mir 'Alí.

By paying large salaries and making princely presents, he retained in his service the cleverest masters of the period, who executed the finest work in the production of their splendid volumes. But for Báisunqar and Sultán Husáin Mirzá we could not have had that lovely miniature art, their artists created, for it was

to adorn and illustrate their own writings that they welcomed artists from all parts of their kingdom. That an art so brilliant should disappear with the rulers who brought it into being was not to be expected. The princes died, but the artists survived and entered the service of another.

Bálsunqar died of drink in 873 A.H./1433 A.D. at Astarábád, where he was Governor. He was only 37 years old.

Death at Astarábád.

In connection with the persian Literature, he is chiefly associated with the preface prefixed to the Sháh Námá of Firdausí in his own name and composed for him in 829 A.H./1426 A.D.

Preface prefixed to the Sháh Námá of Firdausí.

گفتا که بگو با اهل عالم خبرم  
بادا بجهان عمر دراز پدرم

سلطان سعید بایسنقر سحرآمیز  
من رفتم و تاریخ وفاتم این است

Chronogram of his death.

= 837 A.H./1433 A.D.

Ulugh Beg succeeded Sháh Rukh in 1447 A.D. It was during this period that he built at Samarkand his celebrated observatory where with the collaboration of four eminent men of learning Saláhud-Dín Músá, 'Aláud-Dín 'Alí Qushjí the commentator of the Tajríd, Ghiyás-ud-Dín Jmshíd and Muinud-Dín of Káshán, he compiled the notable astronomical tables known as the Zíj-i-Ulugh Bég or Zíj-i-Jadíd-i-Sultání, which were probably completed in A.H.851/1447 A.D. He was killed in 1449 A.D.

Ulugh Beg succeeded in 1447 A.D. and built at Samarkand observatory with the collaboration of 4 eminent men of learning

Sultan Husáin Báiqará whose court at Herát was one of the most brilliant centres of letters, art and learning that ever existed in Persia.

Sultan Husáin-bin-Mansúr-bin-Baiqara. Herat one of the most brilliant centres of learning.

His talented minister, Mír 'Alí Shír Nawái, who like his master, was not only a great patron of men of learning and letters, but himself a writer of distinction, both in prose and verse, especially in the Turkish language, died in 1501<sup>A.D.</sup> at the age of 62.

Mír 'Alí Shír Nawái.



These Timurids were no barbarians. They were highly civilized and refined men, real scholars, loving art for the sake of art alone, and without ostentation.

Highly civilized and refined men.

In the intervals between their battles they enjoyed thinking of their libraries and writing poetry, many of them having composed poetry that far excelled that of their court poets. Sultan Husain Mirza was no bad poet and his odes written in Turkish are far better than those of many celebrated poets. He also wrote in Arabic and competed with the celebrated Jami.

Real scholars who composed poetry. Sultan Husain was a poet.

Baisunqar, Shah Rukh, Ulugh Beg and Sultan Husain Mirza were bibliophiles. Not only did they collect books but they wrote some themselves. Baisunqar and Husain Mirza were to Persian what William Morris was to English, four hundred years later. They created a new style of book.

Baisunqar and Sultan Husain created new style of book.

Herat School reached its meridian in the latter half of the 15th century at the brilliant court of the Scholarly and accomplished Sultan Husain Baiqara of Herat.

Herat School.

Here its spirit and substance were gathered up and summarized in their manifold works by the two greatest men of letters of the day, the poet Jami and the statesman Mir 'Ali Shir Nawai.

Jami and Mir Ali Shir.

Historians and biographers also flourished in this period.

Historians and biographers.

Hafiz Abruf Fasih of Kwaf, Kamal-ud-Din Abdur-Razzaq of Samarkand, Mir Khawand, Muinuddin Mohammad Isfizari, Khawand Amir.

Jami, Abul Ghazi Sultan Husain, Husain Waiz Kashfi, 'Ali.

Timur's descendants of the line of Babar played an important part in the establishment and adoption of Persian as their own literary tongue as also their sole medium of expression on all public and private occasions.

Babar in India.  
1526-1530 A.D.

Babar received no systematic education except that provided him by nature or what he could receive from his frequent associations with the learned.

Persian Language.

Babar's early education.

In Persian, the language of culture he was an accomplished poet and in his native Turkish he was master of a pure and unaffected style alike in prose and verse. His autobiography is fit to rank with the memoirs of Gibbon and Newton. In Asia it stands alone.

Persian  
Language

He composed his metrical versions under the pen-name 'Babar'.

The bulk of his poetry has a touch of Sufi-ism and emanates from beliefs kindred to those cherished by his father. The ideas expressed therein are mostly drawn from the mystical teachings of Sadi, Hafiz and his own contemporary Jami. In Persian most particularly his verses in elegans style and originality are quite upto the level of those of the average Persian mystic poets e.g., Jami, Suhaili, Tufaili, Bayani, Husaini, Fani, Sulaiman Shah, Wafai of Deccan, Qasimi, Atashi, Mir Ibrahim Bu Said, Bernai and Hatifi.

Scholars and men of skill contemporary with Babar.

Among the historians of the period may be mentioned - Daulat Shah Samarkandi, Gulbadan Begam.

Historians.

The noted Philosophers of the time were Mulla Saifuddin Ahmad Taftazani, Jalalud-din Dawwani and Shaikh Muhammad Ghaus.

Philosophers.

Sultan 'Ali Mashhadi, Bihzad, Shah Muzaffar Shaikh Nayi, Gul Mohammad, Shah Quli.

Pen-men, Painters and Musicians.

Daughter of Babar was born in 929 A.H./1522 A.D. and died at the advance age of 82 in 1011 A.H./1602 A.D. She wrote down certain events of the time of Babar and Humayun in a work entitled Humayun Nama at the request

Gulbadan Begam born in 929 A.H.

of Akbar. At her father's death she was only eight years old 937 A.H./1530 A.D. and consequently did not make much attempt to write about him. It is not a history in its proper sense but a record of domestic events of the royal house and hence of unique value as a supplement to other existing contemporary historical records of the reigns of Bábar and Humáyún.

From Bábar's time down to Aurangzéb's there is a brilliant row of poets who kept migrating to India from Persia, Bukhára, Samarkand, Herát and Turkistán, being attracted by the munificence of the Mughal and the Deccan courts. Along with them the centre of Persian poetry gradually shifted to India. Their efforts combined with those of the indigenous writers in the field of Persian prose and poetry equal and in certain phases even excel those of the Persian themselves and for this the Mughal period in India stands conspicuous in the history of Persian Literature.

Relation of Persian poets with India.

Mughal Period in India stands conspicuous in the history of Persian Literature.

Nearly all good poets and writers of Persian language since Tímúr had actually come or were thinking of coming to India and communicating with its rulers. Even the foremost poet and scholar of Bábar's time, Jámi, was aspiring for India.

Among Bábar's contemporaries there were many who came to India and wrote their works here under the Indian patronage. It is mostly from Bábar's regime or the advent of the Mughal rule that the Persian language in India has acquired its own significance.

Persian language in India acquired its own significance from the advent of the Mughal rule.

Bábar died at Ágrá in 937 A.H./1530 A.D. leaving his kingdom to Humáyún. The following chronogram was at once composed by his court poets.

Bábar's death.

تاریخ وفات شاه بابر در نه صد و سی و هفت بوده



It is noteworthy that people have since shown an ever-increasing tendency for this sort of composition which in Indian atmosphere grew as an art, and was treated as a special branch of Persian poetry.

Humáyún was also a scholar and during his chequered career built a College in Delhi and gave much encouragement to learned men, among whom may be mentioned Mír Abdul Latíf author of Lubul Tawárikh. Humáyún was accustomed to carry a small Library with him on his expeditions and was fond of studying Geography and astronomy. The latter science was in much favour in Mughal times.

Humáyún  
1530-1556 A.D.

Humáyún had a special liking for Persian. He encouraged it at his court, and himself employed it on all public and private occasions. He also compiled a Diwán using Humáyún as his pen-name. His best poetry is to be found in his ghazals. His verses include almost all principal kinds of poetry except Qasída and Qitá'. His position as a poet of Persian language is clearly established. The chief feature of his style is the clearness of expression which pervades all his writings and his words are always few, simple and compact.

Humáyún had a special liking for Persian and encouraged it at his court. Wrote Humáyún Námá. Ghazals his best poetry.

There were many foreign and Indian poets attached to his court, poets from all parts of Persiá, Turkistán, Bukhárá and Samarkand continued to emigrate to India in larger numbers than before.

Poets from all parts of Persia came to India.

Akbar was exceedingly intelligent and possessed of a fine taste for history, literature, music and fine arts. This he developed greatly in the society of poets and the literati of his court which became a centre of learning and of Persian prose and poetry.

Akbar.  
1556-1605 A.D.

The reign of Akbar occupies a long roll of scholars, including poets, historians, calligraphists, philosophers, theologians and those who combined literary merits with administrative capabilities. Besides these there were at the court physicians, painters, musicians

Many scholars.

and artists of diverse skill and accomplishments.

Nearly all the first grade poets - Faizí, Urfí, Malik Qumí, Zuhurí, Tulsí Dás, Khán-i-Khánán belong to his reign.

Jahangir was a lover of books and paintings and could read and write Turkish, he wrote his own memoirs Waqiat-i-Jahangirí with the aid of two historians - Mohammad Hadi and Mu'tamad Khán and took a library with him on his journey to Gujrat.

Jahangir.  
1605-1627 A.D.

Waqiat-i-  
Jahangirí.

Ján Jahán Khán, author of Tarikh-i-Ján Jahán records that he repaired madrasahs which had been ruined and desolate for <sup>thirty</sup> years and filled them with students and professors. Ágrá, which in Akbar's time rose high as a centre of education, continued in the same state during Jahangir's time.

## CHAPTER II.

Prince Khurram, better known to us as Shah Jahan was born on the night of Thursday the 5 January 1592 A.D. at Lahore. There was great rejoicing all over the kingdom, people received rich presents. Poets wrote beautiful congratulatory poems with chronograms, for which they were highly rewarded.

Birth 1592  
A.D. at Lahore.

سایه مخرجتی بر سر عالم آمد  
که بخورشید درین دور مقدم آمد  
شاه شاهان جهان قبله عالم آمد

لله الحمد که از پرتو خورشید کرم  
نیری از فلک پادشاهی کرد طلوع  
برزبان قلم از غیب پی تاز بخش

Poem by  
Abu Talib Kalim  
A.H. 1000.

Bi-Badal Khan, the dāróghá of the Zar-gar-Kháná wrote a qasida containing 134 distiches and so beautifully arranged it that every hemistich of its first 12 distiches contained the date of the birth of Shah Jahan.

Qasída by  
Bi-Badal Khan.

A few verses of the Qasída

برای شاه جهان بادشاه کل جهان  
علیم و عالی و دانان و از و ملک کتان  
بود بدور جهان صد هزار جانشان  
ز قسمت ازل آورد از دلیم بربان  
کنند تولد شاه جهان پناه بیان  
جلوس کرد ز تائید عالم منان  
که شد بدلی با شاهی و کیا کراں  
گل بهار آمد با هوا چو گل خندان  
سوی مدینه لایق بر جهان شادان  
بزار چشمه ولی به ز چشمه صیوان  
جهانده برق نما بر شمشیر چو بادوزان  
فلک بدور رکاب و ملک بدور عنان  
ز نو بهار سر بر جوایر الوان  
بداد تایید در نگاه پایه کان  
بداد گیتی صد رنگ بر زمین و زمان  
جهان کشاد باد قوت ایمان  
محیطی از کرم وجود و یک بی پایان  
شود بزر زمین چو رنگ جهنده طیان  
که از برای صامت بود مدام فغان

خدای واحد بچون جهان نمود عیان  
بدار وجود و با حال خشنود آفاق  
بزار سال بماناد آنکه هر دم ازو  
بمدح شاه جهان طبع این دوازده بیت  
از آن دوازده هر مصرعی نگاه نگار  
با کبر آباد از جهد کامران بسیر  
بزار بود و چهل و کنه سال از هجرت  
بنو بهار بیاید بگلشن سپهرند  
ز کامرانی نور و ز غم کرده نمود  
بزار گونه بود گل بکوه بر قدمش  
بسوی هند عنان زد و تاب شد با جاهد  
بداد وجود بدار اخلافه آمد باز  
بزار خنک بفرود باز حسن جهان  
بهر زمین که از آن سایه نتاد فلک  
جمال و رنگ ز اورنگ بادشاه زمن  
خدیو ملک و ملل بادشاه دین و دول  
جهان پناها شایسته و دریا دل  
ز سهم گردد کنانت دل عدو جاوید  
از آن بود سر دشمن بزرگ گنگ بیا

Qasída by Bi-  
Badal Khan con-  
taining  
chronogram on  
the birth of  
Shah Jahan.



Childhood  
Education.

His first  
teacher.

System of  
education.

Circumstances  
of his early  
life.

When Shah Jahan was four years four months and four days old his maktab ceremony was performed. The occasion was celebrated with the customary pomp and festivity. His first teacher was Mullá Qásim Bég Tebrézi, who was not only a distinguished scholar and a master of rational sciences, but a Sufi of high attainments. He was succeeded by an equally eminent man - Hakím 'Alí Gilaní, a physician of standing reputation and a scholar of sterling merits. Shah Jahan came more in contact with Hakím 'Alí than with any other of his teachers and seems to have been much attached to him. Among others who were entrusted with the duty of guiding and shaping the intellectual development of the King mention should be made of Shaikh Sufí and Shaikh Abul Khair.

Khurram soon acquired a fair knowledge of the Persian language and a command over its expression but he showed little interest in Turkish. He possessed a sharp wit, a wonderful memory, a love for the details and capacity to master them.

But a Mughal prince was not expected to be merely a lover of books. His education was so designed as to make him strong both in mind and in body. Riding and swordsmanship formed a part of his daily exercises and the prince showed more interest in them than in the dry lessons on rhetoric and prosody. Like his father he became a skilful shot both with rifle and with bow and arrow, an indefatigable rider, an excellent swordsman and a keen lover of all field sports.

It was on March 21, 1607 A.D. that Shah Jahan received his first military rank of 8000 Zát and 5000 Sawár together with a tuman-u-tugh a flag and drums. About a week later he was betrothed to Arjumand Bano, the daughter of I'tiqád Khán (Ásaf Khán). The occasion was celebrated with great rejoicings. In November Jahangir assigned to Khurram a Jágir in Ujjain and Sirkár of Hissár Firozá. The Muhr Uzak was placed in his charge

Another person has composed the following  
chronogram:-

”سریر هما یوں صاحب قرانی“

= 1044 A.H./  
1634 A.D.

Next to the Peacock Throne was the celebrated Kōh-i-Nūr. The Emperor's entire attention was devoted to the development of architecture and the buildings constructed in his reign stand as a living monument of unsurpassed engineering skill. They have maintained their charm and freshness in its full vigour and they sumptuously feast the eyes of visitors from all corners of the world. They breathe sublimity, peace, elegance and grandeur and though over-elaboration in some of them appears a little grotesque to an expert, yet the untrained eye is simply enchanted by their all round beauty. Even if the entire mass of historical literature had perished and only these buildings had remained to tell the story of Shāh Jahān's reign, there is little doubt that it would have still been pronounced as the most magnificent in History.

Every place which Shāh Jahān visited during his reign bears a monument of his insatiable architectural interests. It is impossible to give even a list of all such buildings, not to speak of a detailed description of them. At Ajmīr the mosque in the mausoleum of Shaikh Muīnūd-Dīn Chishtī and the Barāh Darī on the Anna Sagar bear eloquent testimony to his taste. Kashmīr, Lahōre, Ambālā, Bārī, Faizābād, Gwālīar, Kābul and many other cities are mentioned by contemporary chroniclers as towns where Shāh Jahān erected buildings. But the most representative and the best preserved are those at Āgrā and Delhī.

Erection of  
buildings at  
every place.

Shāh Jahān built at Āgrā the Diwān-i-Ām and the Āgrā.  
Diwān-i-Khās and the residence for the royal ladies. Its

chambers, corridors and pavillions are of pure white marble, most elaborately carved and exquisitely ornamented with flowers. The Saman Burj is another beautiful structure which was once decorated with precious stones. It was here that Shah Jahan breathed his last.

Motí Masjid is also another most exquisite building inside the fort, but the crowning beauty of Agra is the Taj one of the most beautiful buildings in the world. Havell calls it India's Venus de Milo.

Motí Masjid.

It is impossible to convey an idea of its extreme delicacy, its architectural grandeur and of the perfect taste and skill of the men who built it. Its pure white marble, its artistic bulbous domes, its beautifully carved screens, its chaste inlay work, defy description. It is verily a thing of beauty and will remain a joy for ever. Nothing like it was built or has ever been conceived in the whole history of Indian architecture. There are buildings more massive, there are others which have more elaborations, but nowhere have grandeur and simplicity been co-ordinated in such perfect rhythm and symmetry. It soothes the eye and delights the heart. It is a monument conceived in vanity but marked by tenderness.

Taj Mahal.

The Delhi Palace is one harmonious structure built at one time and on one uniform plan. In beauty and magnificence it is unique in the East and perhaps unsurpassed in the world.

Delhi Palace.

Some of the courtiers themselves were men of high literary attainments, Sa'd Ullah Khan, Afzal Khan, Said Khan, Mir Jumla, 'Ali Mardan Khan, Raja Jai Singh, were as distinguished in the field of war as in the realm of letters.

His period  
Amir and  
courtiers, pro-  
vincial Gover-  
ners, their  
patronage of  
literature.



Sa'd Ullāh Khān was well-versed in religious knowledge and was an eloquent speaker, a Hāfīz of Qurān. Nobody was equal to him in the power of understanding and right judgment. He had an extraordinary memory and was a good thinker. He was perfect in every branch of knowledge, being gifted by nature and having high ideas. He received the mansab of Haft Hazārī, Haft Hazār Sawār and became the prime-minister of India. He died in 1067 A.H./1656 A.D.

Sa'd Ullāh Khān.

Death in 1656 A.D.

Sāid Khān Multānī was a very pious man and a good writer. He was very fond of prose and also of poetry. At first he was in the service of Sultān Murād Bakhsh, and afterwards came to the court of Shah Jahan and held the rank of 4000 Zāt.

Sāid Khān

Mir Jumla Shihir-Sitānī was a Persian by birth and celebrated throughout Hindustan. His talents were of the first order. He was an accomplished soldier and deeply versed in business. He came to India as a personal attendant of a Persian merchant. It was in 1656 A.D., that he threw himself on the protection of Shah Jahan. He died in 1663 A.D./1074 A.H.

Mir Jumla.

Death in 1663 A.D.

Ahsan received the title of Zafar Khān, in the 5th year of Shah Jahan's reign. He was deputed to Kashmir as a Governor which position he held down to the 26th year of that Emperor's reign.

Zafar Khān  
Ahsan Ullāh  
Ahsan.

Ahsan began his poetical career in A.H.1032/1623 A.D. Besides being a noble of great influence in the courts of Jahāngīr and Shah Jahan, Zafar Khān was a skilled soldier and personally undertook several expeditions.

He died in 1073 A.H./1662 A.D.

Death 1662 A.D.  
/1073 A.H.

Raja Jai Singh along with other Amirs received a mansab of Chār Hazārī Zāt U Sih Hazār Sawār, a robe of

Raja Jai Singh

honour and a sword studded with jewels, a banner and a kettle drum and an elephant.

The number of this type of scholars was incalculable. Practically every village or town had a Mulla who would pass his time in a mosque absorbed in study. Those who were especially reputed for their piety were Mulla Shah, Shaikh Balaval Qadiri, Shaikh Abdul Haq Dehlawi.

Pirs and mystics.

Mulla Shah Badakhshi belonged to Badakhshan. He was a great mystic. During the life time of his parents he cherished a desire for knowledge and after acquiring the ordinary knowledge he hankered after truth and right path to the religion because in his school he did not succeed in acquiring the religious knowledge. Therefore in 1023 A.H./1614 A.D. he came to India and reached Lahore and had a desire to be a follower of Mian Mir, but for a long time he was unable to fulfil his wishes.

Mulla Shah.

At last Mian Mir was kind to Mulla Shah and taught him true knowledge and within a short time he learnt a great deal. After that, according to his teacher's direction, Mulla Shah went to Kashmir and spent the summer season there and winter in Lahore. He was the spiritual guide of Dara Shikoh. He died in 1072 A.H./1661 A.D. He was a great poet who wrote Masnawi, Qasida, Ghazal, Rubai.

Death in 1072 A.H./1661 A.D.

Shaikh Balaval Qadiri was a devoted person and did not try to earn his living. Whatever he received he spent it in some work and pleased all with his good nature. He was not at all proud but very humble and was very generous to give feasts and alms to the poor. Day and night he spent in prayers and learnt Hadis and wise sayings of the spiritual men, which he read freely reciting when necessity arose.

Shaikh Balaval Qadiri.

Maulana Abdul Haq Delhavi, was born at Delhi. He was well-versed in every kind of knowledge, especially in theology, commentary and the sayings of

He Shaikh Abdul Haq Dehlavi.

the holy prophet. He had a great knowledge of logic. He went to Ka'aba and stayed there for sometime. On his return to Delhi he wrote a hundred books. Some of these are short volumes but some quite large.

Maulana Shukur Ullah Shirazi was a great learned man. His speech and writing had great influence on the people. He was a scholar who pleased the souls of Aristotle and Plato and was well-versed in every art of knowledge. His eloquence made his works the best of the time.

Maulana  
Shukur Ullah  
Shirazi.

He would find the minutest details of any matter. During the time of Jahangir he reached Burhanpur from the <sup>side</sup> of the port of Surat. Here he received the title of Khan Khanan and received innumerable favours and from the beginning of his time till the end, he was the Chief Officer of the state and received the title of Afzal Khan. Then he went in the service of Mir Samani and in the second year of his accession to the throne due to the change of Iradat Khan, he became the Prime Minister and received the rank of Haft Hazari Panj hazar Sawar and served faithfully till his death in 1048 A.H./1638 A.D.

Death in  
1638 A.D.

Sa'dai Gilani occupied a high position as a writer. Sa'dai Gilani He was a great personality of his time. He was not only a good writer but had a pleasing personality. He got the title of Bi-Badl Khan and was the darogha of Zar-gar-Khana and held a high position during the time of Shah Jahan.

Maulana Abdul Hakim was born at Sialkot. He was a great learned man. He first of all acquired religious knowledge. For sixty years he taught the true doctrines of the holy prophet, (Peace be on him) and his teachings

Maulana  
Abdul Hakim.

'Amal-i-Salih. 385.

Badshah Nama - Abdul Hamid Lahori - II. 329.



spread far and wide. People of India acquired great benefits from his religious knowledge. They came to his madrassah from all over the country and learned men gathered round him like school children and he proved to be a great teacher to all the learned.

He died in 1067 A.H./1656 A.D.

Death.

Mian Mir, was a great devotee and a truth-seeker. Mian Mir. For about 40 years he stayed aloof in holy devotion, so that nobody knew anything about him. He remained single and died in 1044 A.H./1634 A.D., he was buried at Ghiāspūr near Lahore.

Death in  
1634 A.D.

Sayyid Jalāl, the eldest son of S. Mohammad Qazwini was a very pious man and a great lover of knowledge. He sometimes wrote beautiful verses. Sayyid Jalāl.

Mulla Khwaja. His native place was Bahar. He came to Lahore when he was quite young and spent his time in prayer and devotion to God.

Mulla Khawaja

Mir Hasam-ud-din Badakhshi. His father Qazi Nizam came to India during the reign of Shah Jahan and became a servant of the state and for his faithful services he got the rank of Amir and the title of Ghazi Khan. He remained in the list of Office-holders. He spent most of his time in prayers and became a pious devotee. During his last days he stayed in Delhi.

Mir Hasam-ud-din.

Shah Jahan's Court was a centre of learning, to which flocked men of art and literature - poets, philosophers, historians etc. Besides the court there were also institutions for the spread of knowledge and culture among the people. There were two Government schools one at Agra, the other at Delhi, in which teachers were directly appointed by the King. Mosques in most cases became centres of learning.

Chief centres of learning. Distinguished Ulama and teachers.

Kashmir was an important centre of learning.

Kashmír.

Its nice climate, peaceful atmosphere and its picturesque scenery, drew a large number of scholars who settled down there to write their works and pass their lives in comfort. Kalím and Qudsí took residence there.

A variety of subjects were taught by gifted and capable teachers. More attention was given to Theology and metaphysics, but History, mathematics, prosody and calligraphy were also favourite subjects of study.

The natural result of this universal system of education was the quickening of literary activity.

Great literary activity.

Persian being the court language received greater encouragement and an enormous mass of literature was produced in it.

Though Sháh Jahán is better known for his magnificence - for the superb structures with which he beautified his Sháh-Jahanábád or which he set up as memorials to his dear and near relations - than for his zeal for the promotion of education or for extending the bounds of learning of hi self and his subjects, yet it appears that he did nothing to undo the educational works of his father and grand-father, on the other hand there is evidence to show that he followed in Akbar's footsteps.

Sháh Jahán's influence on the creative activities of the period.

Carr Stephen records - "To the North of Jámí Masjid of Delhi was the Imperial Dispensary and to the south was the Imperial College. These were built with the mosque in 1060 A.H./1650 A.D.

Sháh Jahán repaired the College named Dár-ul-Baqá, which had been entirely ruined. The Emperor repaired the buildings and appointed a few distinguished learned men as professors of the College. Mauláná Mohámmad Šadrúddín Khán Bahádúr, the Chief Justice of Delhi, was nominated by the monarch as the director of the institution with a view to make it flourishing. Near it were two large reservoirs, a mosque, a hospital and a big bazar.

We have already noticed that Sháh Jahán set apart sometime for studies at night, when good readers from behind a Pardáh, read out to him books on travel, lives of Saints and prophets and histories of former Kings, all rich in instruction. Among these books the life of Tímúr and the autobiography of Báber were his special favourites.

Shah Jahán  
as a student  
of Literature

The literary works of Sháh Jahán's reign were mostly of historical nature, but prose, poetry, music, painting, astronomy, maths and medicine flourished equally. There were both Hindu and Muslim writers, scholars and artists.

Sháh Jahán was a great patron of music and it seems could himself sing well. His great singers were Rám Dás and Mahápattar.

Sháh Jahán also encouraged painting. Mohámmad Nadír Samarkandí was one of the best painters at his Court.

The School of Painting was now supervised by Muḥammad Faqír Ulláh Khán, assisted by Mír Hashim, an excellent portrait painter. Besides the Emperor other prominent patrons of the art of painting at the court were Āsaf Khán and Prince Dará Shikóh.

School of  
painting.

The allied art of calligraphy was also assiduously cultivated. A calligraphist was as much honoured as a painter. Mohámmad Murád Shírín Qalam was the leading calligraphist. Āqá Rashídá, a pupil of Mír Imám, was an expert in drawing the circles of letters. Mír 'Salih and Mohámmad Múmin were other gifted scholars.

Calligraphy.

Last but not least in Sháh Jahán's affection was the art of music. He patronized it generously and took a keen interest in original production.



Sháh Jahán lost his wife Mumtáz Mahall, in 1631 A.D./1041 A.H. For a long time the Emperor abandoned himself to grief and he remained faithful to her memory till his death.

Havell says "From 1632 A.D. till 1658, when Aurangzéb usurped the throne was the most magnificent period of the Mughal dynasty. The whole empire enjoyed comparative peace and prosperity. Sháh Jahán's just and liberal government continued his father's and grandfather's policy of tolerance towards the Hindus and his administration, though conducted with great pomp and splendour, did not press hardly upon the people. It was one of the greatest epochs of Indian architecture" - and this is what we ourselves already noticed in the previous pages.

The last years of Sháh Jahán's reign were darkened by the family intrigues. "In 1657 the serious illness of the Emperor brought these intrigues to a head. His eldest son Dará Shikóh, a gracious and generous prince, but head strong and intolerant of advice, was appointed regent. On receiving this intelligence his younger brother Shujá', Viceroy of Bengal and Murád, Viceroy of Gujrat, declared their independence and marched upon Ágrá. Aurangzéb, the third son a religious bigot but the eldest of the brothers, hastened to join them from Deccan where he was and being placed in chief command attacked Dará's army close to Ágrá and completely defeated him. Three days afterwards he entered the City, Sháh Jahán sent his chamberlain to order him to leave the city at once and return to his post in the Deccan, but Aurangzéb disregarded the order. At last he succeeded in his plans to imprison Sháh Jahán.

Sháh Jahán's illness.

Tavernier says - that all his subjects abandoned Sháh Jahán and recognized Aurangzéb as their King. Sháh Jahán though still alive passed from their memory. If perchance there were any who felt touched by his misfortunes fear made them silent, and made them basely abandon a king who had governed them like a father and with a mildness which is not common with sovereigns. For, though he was severe enough to the nobles when they failed to perform their duties, he arranged all things for the comfort of the people, by whom he was greatly loved, but who gave no signs of it at this crisis.

Sháh Jahán remained confined in a set of apartments of the Ágrá Palace for 7 years. He died in 1666 A.D. and Death 1077 A.H. / 1666 A.D. was buried by the side of Muntáz Mahall in the Taj. His captivity was shared by his favourite daughter Jahán Árá, who since the death of her mother had ruled the imperial house-hold and taken a prominent part in state affairs. She had actively supported the cause of Dará Shikóh. On her father's death she retired to Delhi and lived there until her death in 1681 A.D.

The inscription on the grave of Sháh Jahán is as follows -

Inscription  
on Sháh  
Jahán's grave

"The illustrious sepulchre and sacred resting place of His Most Exalted Majesty, dignified as Razwán (the guardian of Paradise) having his abode in paradise and his dwelling in the starry heaven, inhabitant of the regions of bliss, the second lord of the Qiran, Sháh Jahán, the King valiant. May his tomb ever flourish and may his abode be in the heavens. He travelled from this transitory world to the world of eternity on the night of the 28th of the month of Rajab 1076 A.H./1666 A.D".

### CHAPTER III.

Sháh Jahán's reign was the most glorious epoch in the medieval period. There was peace and prosperity and an all round development of art and literature. The court was full of learned men and scholars. The royal family got a scholar in Dára Shikóh who mastered both Arabic and Persian and was proficient in Sanskrit, translating into Persian some of the best Sanskrit works. He was a voluminous writer. Jahán Árá too was a very learned princess. She wrote a book Munis-ul-Arwáh.

The most glorious epoch development of art and literature took place. Court full of Scholars. Prince Dára Shikóh a great writer.

The noticeable feature of this reign is the influx of a large number of poets from Persia. Poets from India too came to the court. They wrote beautiful verses.

Influx of Poets from Persia.

During this reign every type of poetry flourished. There were certain ceremonial occasions when poets were expected to display their ability and genius. At the accession ceremony or the birth of a son in the Imperial household, they composed chronograms or qasidas and obtained rewards.

Poetry.

Prose offered a favourite field for the exercise of imagination. There was an abundant use of the figure of speech and good authors wrote beautiful prose works.

A large number of prose-writers devoted their time to the compilation of historial works.

History.

Another branch of prose was the art of letter-writing. The letters of Munír, Brahman and Mulla Tughra deserve mention.

Letters.

Four comprehensive dictionaries were compiled during this time. // Shahid Šadiq by Moḥammad Šadiq is an encyclopaedia of sciences, partially of religious, philosophical, political, ethical and cosmographical matters.

Dictionaries.

Another type of prose literature which was

Translation.



encouraged by Dara Shikoh was the translation of Sanskrit works into Persian. He himself translated the technical terms of Hindu Pantheism, the Upanishads, Bhagwat Gita and Jog Vashst.

Medicine was another favourite subject.

Medicine.

Astronomy and Mathematics were also widely studied. Mulla Farid was the greatest astronomer of this period. He prepared an astronomical chart and named it after his patron, Zich-i-Shah Jahani.

Astronomy and Mathematics.

Writers on Philosophy and Religion gained encouragement and a number of good writers wrote many works dealing with these subjects. Amongst them was Dara Shikoh and his sister Jahan Ara.

Philosophy and Religion.

Only two story-writers Shaikh 'Inayat Ullah and Munir Lahori deserve mention.

Story-Writers

'Abdul Hamid Lahori, Mohammad Salih Kanboh, Mu'tamad Khan, Muhammad Tahir Ashna, Muhammad Sadiq Khan, Muhammad Amin bin Abul Husain Qazwini, Mirza Jalala Tabatabai of Isfahan, Muhammad Yusuf bin Shaikh Rahmat Ullah al-Ataki-ul-Kanani, Muhammad Baqir Afshar, Muhammad Afzal Bukhari, Muhammad Waris, Muhammad Sadiq bin Muhammad Salih ul-Isfahani-ul-Azadani, Mirza Badi-uz-zaman Rashid Khan, Chanderbhan Brahman, Tawakkul Beg, Mir Muhammad Salih Keshfi, Muhammad Sadiq, Kamgar Husaini.

Historians.

Abu Talib Kalim Hamadani, Haji Jan Mohammad Qudsi, Poets. Mirza Saib, Muhammad Quli Saleem Tihrani, Mirza Muhammad Tahir Ghani, Abul-Barkat bin Abdul Majid Multani, Munir, Hakim Ruknuddin Masud Masih, 'Ali Raza Tajalli, Mulla Shaide, Chanderbhan Brahman, Mulla Tughra of Mashhad, Muhammad Tahir 'Inayat Khan bin Zafar Khan bin Khwaja Abul Hasan, Bihishti, Salik Yazdi, Mirza Razi Danish, Mir Ilahi, Mulla Shah, Mulla Hakim Fawji, Hakim Haziq, Mulla Jami Bekhud, Ibrahim Adham, Zafarkhan Ahsan Ullah Ahsan, Mirza Muhammad Sad-uddin Raqim, Jafar Turk Saljok, Muhammad Fazil bin Sayyid Ahmad, Hindu, Shaikh

'Abdul Rashid Jaunpuri Shams, Banwali Das, Aman Ullah Husaini Amani, Mirza Hasan Beg Rafi of Mashhad, 'Abdul Latif bin Abdul Latif bin 'Abullah-al-'Abbasi, Mir Yahya Kashi, Shaikh Ghulam 'Ali Darwesh Husain Walih Harvi, 'Azim, Dara Shikoh, Muhtaram, Mohammad Muhsin Fani.

Tughr, Horkarn, Brahman, Muqim, Hasan bin Gul Muhammad Munir, Nazir-ul-mamalik, Aman Ullah Husaini, Muhammad Salih Kamboh, Sayyid Muzaffer Khan.

Dara Shikoh, Nizam-ud-Din Ahmad, Salih-us-Sadiq-ul-Husaini, 'Abdul Rahman Chishti, Jahan Ara, Qasim Jaunpuri, 'Ali Akbar, Muhammad Sadiq.

'Abdul Rashid, Ni'mat Ullah, Aman-Ullah Firoz Jang.

Nurud-Din, Shaikh Tahir, Ma'sum bin Muin-uddin.

'Ata Ullah Rashidi, 'Abdullah Khan, Dara Shikoh,

Ibn-i-Harkarn.

Insha Writers.

Philosophy and Religion.

Writers of Dictionaries.

Medicine.

Translation.

## CHAPTER IV.

Malikush-Shu'ara Abu Talib Kalim was born at Hamadan but lived chiefly at Káshán, so he is sometimes called Kashi.

When quite young he went to Shiráz to acquire knowledge and after pursuing a course of studies in Shiráz while still young he came to India during the reign of Jahángir (1014-1037 A.H./1605-1627 A.D.) and attached himself to Sháh Nawáz Khán Safwí.

Mirzá Badi'uz-Zaman the eldest son of Mirzá Rustam Safwí, attained high position during the time of Jahángir and received the title of Sháh Nawáz Khán and served the King in Thattá and Behár.

After the death of the Monarch, he attached himself to Sháh Jahán in the third year of Sháh Jahán's reign in 1040 A.H./1630 A.D.

At first he was enlisted in the army and in the 9th year 1046 A.H./1636 A.D., he along with Sayyid Khán Jahán achieved a great victory in the Deccan in 1047 A.H./1637 A.D., his eldest daughter was married to Aurangzéb Kalim wrote the following chronogram on this auspicious occasion:-

دو گوهر بیک عقد دوران کشیده - 1047 هـ تاریخ یافته

In A.H. 1028/1619 A.D. Kalim returned to his native land and commemorates this date by the chronogram

توفیق رفیق طالب = 1028 A.H./1619 A.D. still he left

India in great regret and wrote a ghazal, a sonnet:-

ز شوق ہند زان سان چشم حسرت برقفا دارم  
کہ رو ہم گریہ آرم نئے بینم مقابل را  
اکسیر ہندم و زین رفتن بیجا پشیمانم  
کجا خواہد رساندن پرفشانی مرغ بسل  
بدایران میرود نالان کلیم از شوق ہماہاں  
ہپائے دیگران ہمسجوں جس طے کردہ منزل

He stayed there for about two years and returned to Mir Junlá.

Malik-ush-Shu'ara Abu Talib Kalim Hamadani born at Hamadan. Acquired knowledge at Shiráz. Came to India during Jahángir's time attached himself to Sháh Nawáz Safwí.

Attached himself to Sháh Jahán in 1040 A.H.

Kalim returned to native land in 1028 A.H./1619 A.D.



India and caught hold of Mír Jumlá Shihrsitání, a Persian by birth and celebrated throughout Hindustan. The vazir's lineage was not noble, but his talents were of the first order. He was an accomplished soldier and deeply versed in business. He came to India as a personal attendant of a Persian merchant. It was in 1656 A.D. that he threw himself on the protection of Shah Jahan. On the accession of Aurangzéb 1658 A.D., he was appointed governor of Bengal and died at Khizarpur in Kúch Behár in 1663 A.D., after his return from an expedition against the kingdom of Ássam.

Death in  
1663 A.D. at  
Khizarpur.

Kalím addressed several poems to Mír Jumlá poetically surnamed Rúh-al-amin and to Shah Nawáz Khan Safwí.

Shortly after Shah Jahan's accession Kalím attached himself to the Imperial court and soon became a favourite poet of the Emperor and obtained ample rewards for composing poems and received the title of Malik-ush-Shu'ara. It seems that Kalím had all sorts of experiences in life before he emerged in the Darbar. In a qasída \* he tells us that he had an intention to go to Bijápúr, but was caught as a spy and was imprisoned in Qillá Shahdarak. So he writes:-

Exact date  
not known  
must be  
before 1044  
A.H./1634 A.D.

چرا آذر دمارا بے محابا  
که می آمد بدستگاه منجا  
ز پی با افری چون دشت پیما  
چه گویم تا چها کردند بر ما  
همه در گنج کاوے ذہن دانا  
بزنند ایں چه گئے بخیر فرسا  
که از لقیش ما گشتند بینا

فلک قدرانھے پر کسی کہ گردوں  
چرا آذر دہیمار یعنی را  
بجزم سیر بجا پور گشتم  
ہنگ را ہدراں اوفتادیم  
ہمہ اند بختس موشتگان  
یکے گوید کہ دزدانند باشند  
دگر گوید کہ جاکوس فلا نند

Imprisoned in  
Qillá Shah-  
darak. This  
Qasída is  
written in  
the name of  
Shah Nawáz  
Khan.

کہ شاید نامہ گرد دھویدا  
اگر دربار مابودے معما  
نہی دانیم چارہ جز مدارا  
چو مؤاخذہ دایم بسر  
چس بجے خواست آمد تا بایینجا

یکے می گوید ایناں را بکاوید  
ز بس تفتیش از هم می کشودند  
کنوں در چنگ ایشان مبتلایم  
زہر پاس ہندو مانے باتبع  
عجب دارم کہ بایں منع جادہ

In the end he says to Shah Nawaz Khan

بناک آستانت جہمہ فرسا اشارت کن کہ چوں اقبال گردیم

Kalim was a man of genial disposition free from jealousy and consequently popular with his fellow poets of whom Saib and Mir Ma'sum were his special friends. In one of his ghazals he says :-

His Character.

بغیر صائب و معصوم نکتہ بخیلیم  
دگر کہ ز اہل سخن مہرباں یکہ گردند  
از سخن سنجاں طلبکار سخن  
کج خنم بر فرق دستار سخن  
میرزای ماجلال الدین بس است  
راستی طبعش استاد من است

Mirza Jalal Asir was a very learned man and good natured person who enjoyed the company of learned men, wrote verses, but unfortunately he was addicted to drink and died in youth in A.H. 1049/1639 A.D. He was one of the Sayyids of Isfahan.

Mirza Jalal Asir.

Death in A.H. 1049/ A.D. 1639.

When Malik Qumi died Kalim wrote the qita'h-1-Tarikh. A few of its verses are:-

کہ نامش سکہ نقد سخن بود  
کہ حد ملکش از قلم تا کن بود  
بگفتا او کہ اہل سخن بود  
ملک آن بادشاہ ملک معنی  
چنان آفاق گیر از ملک معنی  
بجسم سال تا پیش زایام

Qita'h.

Although a majority of the Iranian poets gained fame and name in India yet they spoke ill of India. But Kalim highly praised India, and spoke of India with appreciation.

Kalim highly praised India.

توان بہشت دوم گفتش بایں معنی  
کہ ہر کہ رفت ازین بوستان پشیمان شد

Kalim set to justify his patron Sháh Jahán in reply to the letter of the Qaiser-i-Rúm, who objected to Sháh Jahán's calling himself as such:-

شاه جهان

همند و جهان ز روی عدد هر دو چون یک است  
شبه را خطاب شاه جهان مبرهن است

While he was only the King of India? Sháh Jahán was a bit upset at this and told Yamín ud-Daulá to think of a new title for him. When Kalim came to know of this he at once wrote a qasida and explained the reason that this is the right title, saying:-

Since both Hind and Jahán are numerically identical - 59 (50) the right of the King to be called the King of the world and not of India stands established.

Kalim wrote every kind of poetry - qasida, masnawí and ghazals. He wrote poems on trifling things of actual life, e.g. ring, gun, boat, fruits, flowers etc.

His merits.

He also mentioned important events that took place in his time. When 'Álamgír was only 14 years of age he fought against a furious elephant. Sháh Jahán was busy seeing the fight of these elephants and the Princes were also watching the scene, on their horses, when an elephant leaving its rival pounced upon 'Álamgír, but 'Álamgír attacked <sup>him</sup> with a spear. The furious elephant then caught hold of his horse ..... Kalim witnesses this scene and writes:-

یکے قصه دارم بمن دار گوش  
بگویم بتوا ز بان وقوع  
من از دل شنیدم دل از دیده ام  
یکے بوجے شهرزاده اورنگ زیب  
ز راه چنیس بیل یک ٹوٹا شد  
نظر از رگ غیرتش باخته  
کہ جت از قضا برق رخسایش

بہمانی گوش ارباب ہوش  
حدیثے لکڑی بیان وقوع  
ز مردم من ایں نقل شنیدہ ام  
دوید از قضا آن دو فیل مہیب  
ہمردی ز جا یک کمر ہونہ شد  
یکے نیرۂ برق ساں تافتہ  
ز قدرت چنان زردہ پیشانیش

Masnawí,  
His Qasids.



دگر بار در رفت آہن بہ کان  
ز بیم آن شد زہرہ روزگار  
رواں دست جرات بشمشیر برد  
کز آن سوئے فیل غنیمتیں رسید  
ہمیں گشت از دیدن فیل آب  
ہمیں دید شاہنشاہ کا ہتھار  
بفرقتش ہیفتا گنج و گھر  
بمردانگی در جہاں طاق شد

دراں کوہ پیکر نہاں شد سنان  
گرفت اسب و خنجر زادہ بروے کوار  
ہماندم کہ ہر خاک پارا فشر  
علم کرد شمشیر بروے دوید  
دریں سن اگر بودے افراسیاب  
در آغاز و انجام آن گرو دار  
ازاں شیر دل چوں بدید آن جگر  
نظر کردہ شاہ آفاق شد

His qasāid are like those of Hajī Muhammed Jan Qudsī, that is it is clear and easy, full of **حسن تعلیل** and **مبالغہ** but this has taken away from it the firmness and strength of qasīdā and gives it the appearance of a ghazal. Every qasīdā of Kalīm is full of **مضمون آفرینی**. He begins his qasīdā with real events (actuality) viz. the heat of the season, the cold or the difficulties of a journey etc., but puts life in his poetic thoughts.

His Qasāid.

بہ بہستان جملہ گلہارا نشان کرد  
کہ بلبل رفت و در آب آتیاں کرد

سحاب از تیر باران بہاری  
جوئے آتش گل در گرفت الت

مثلاً ابرو بہار

کہ شوق کیز تھن سرور اخرا ماں کرد  
بر سر کیزہ زمیں روی فوٹاں نہاں کرد  
گل جہاں نیرد کے بدماں کرد  
بہیں کہ لالہ درودشت را فزوناں کرد

دگر بار جہاں را چناں گلستان کرد  
چو دام دار تہیدت از خجالت ابر  
ز ناز کی نتوان غنچہ را گلبن چید  
چراغ روز مگو بے فروغ می باشد

موسومات و مفرومات  
Illustration.

بخاک ایں ہمہ باران چہ می برد پیغام  
نہادہ ابر بہر فائے سینہ بر لب بام  
ندیدہ پر تو خورشید را دریں ایام

اگر ز عالم بالا نوید رحمت نیست  
سرود محفل مستان مگر دے بشنود  
شکوہ پیر بن تر شاخ اگر دے نکلند

شد سرا

The best poetry of this time was supposed to have novelty of topics (مضمون آفرینی) original conceits (مثالیہ), his poetry held all this in abundance.

دل گماں دارد که پوشیده است از عشق  
شمع را فانوس پیدا کرد که پنهان کرده است

خورشید دیگر لقا بدارست  
منقل معشوق در کنار است  
محراب جهانیان بخاری است  
سبح فلائق از سرار است  
چون آئینه بسته شد نفسها  
دل از دم کرد سنگ سار است  
بخ بر سر کوچه بندی آمد  
نہ راہ پیادہ نے ہوا است  
گوئی تو کہ سنبہ اش ز برف است  
پوشش بر تن اگر بزار است  
مرغابی همچو نقش ابرے  
بر کاغذ بخ بہ یک قرار است  
ماہی در یخ میان جدول  
چون موج بہ تختہ پناہ است

شد سرا

ہر کس اگر بقدر پیر بہرہ یافتی  
بایستی آب بحر نصیب گہر شود

What ever Kalim says is effective though his

verses are plain and ornamental.

ز قیغش چاک شد دل چون نہاں سازد غم اورا  
گسریاں چاک شد گل را کجا سازد نہاں اورا  
کخن در ہر زباں بی زحمت تعلیم می گوید  
اگر طوطی بہ پسند بکیرہ آن چشم سخن گورا  
دنبال اشک افتادہ ام جویم دل آزرده را  
از خون توان برداشت بی توجہ کجاں خورده را  
نغمہ ای شانہ از زلفت فراہم می شود  
بخت اگر یاری نماید مشک مرہم می شود  
چہ دل بوزی کہ چون من رفتہ از دلت  
کسی از کشتہ پیکان بر نیارد  
میان غمگاران کوزم از غم  
چون آن کشتی کہ در دریا بسوزد  
بسکہ ز دیدہ ریختہ خون دل فراب را  
گر یہ گرفت در حنا پنجہ آفتاب را  
می نهم در زیر پائے فکر کسی از کپہر  
تا بکف می آورم یک معنی ہرستہ را  
سپر دوز در فیض آنچنان است کہ عالم  
کہ سیلاب بہاری تر نمی سازد لب جو را  
حدیث بحر فراموش شد کہ دور از تو  
ز بس گریستہ ام آب برد دریا را  
خون دل رو بہ کمی کز کوز بت ہجر  
شعلہ بری خواست از بی طاقتی و غفلت  
نہ آب کہ نہ می نوشتم بہ بزم ادب و خوشنہم  
ز آن برق حسن کاقت سر و شہ گریشہ  
یک بہرہم و ریب شب تاریک بر خورد  
چون آفتاب دکت بد یولاری کشم  
سفلہ از قرب بزرگان نکند کسب شرف  
رشتہ پیرہیت از آمیزش گوہر نشود  
چون شمع یک سخن گفہ بزربان ما  
مرا مسور کہ نازت دگر یا افتد  
چون حس تمام شود کثعلہ ہم نہا افتد

Novelty of  
Topics, Original  
Conceits,  
illustrations.

مثال

مثال

روشن دلال فروشا مدشایان نگفته اند  
مدعی گر طرف مال شود صوفی او است  
آئینه عیب پوش رکنی شود  
زشت آن به که به آئینه برابر شود  
مقبول روزگار نگشته وای منم  
در محفل که تازہ در آئی گرفته باش  
مارا که برنداشته چون بر زمیں زند  
اول به باغ غنچه گره بر چسب زند  
در روزگار دیدم از راستی نشان نیست  
صبحش که صادق آمد در شیر آب دارد  
صبرگوارا کند هر چه ترانا خوش است  
سلطنت از کف بنه آب گل آلود را

He describes beautiful images, real and fanciful (Law of association and Comparison) -

استعاره

Image

استعارات

فزیات

دفتر حسن بهار است که در عهد تو شست  
بعد ازین تاریکی شبها بخود خوش کن کلیم  
ماز آغاز و ز انجام جہاں بے فریم  
شکر چشم تو کند محبت شهر کنز  
طلب شاهد و مقصود ز سر و شکر طاعت  
در بهاراں جانمی او فتد بدلت کس باغ  
پیری رسید و مستی طبع جوان گذشت  
وضع زمانہ قابل دیدن دوبارہ نیست  
از دست برد حسن تو بر شکر بہار  
طبع ہمہ راں کہ بازی بعلی  
در کیش ماتم و عنقا تمام نیست  
بے دیدہ راہ اگر توان رفت پس چرا  
بدنامی صیات دوروزی نبود پیش  
یک روز صرف دل شد بہ این و آن  
بادہ در دور فحمت بسکہ نشاط افزایت  
پنہ را نیز سرمدی مینا نیست  
ہیچ ازین دیدہ فونبار شکادیم نشد  
می نمایند بانگشت مہ عید ہم  
ہوش دادم لبہا بو تو نگرفتہ ہنوز  
ہمہ ہند و منما و روز باں نشان رام است  
گر ندارد غم ما دہر زنجہ از او  
یک بیک وعدہ او را ہمہ دیدم کلیم  
آفر دور فلک شد و کہ ورت تو کس

برگ گل نیست کہ از باد در آب افتادہ است  
شکوہ کم کن در چراغ اختران روشن نماد  
اول و آخر این کہ نہ کتاب افتادہ است  
ہر کجا میکند ہست خراب افتادہ است  
ہر قدم در راہ او بقفا باید کرد  
پشتتر از سبزہ می باید کنار جو گرفت  
ضعف تن از تحمل رطل گراں گذشت  
روپس نہ کرد ہر کہ ازین خاکدہ گذشت  
یک نوزہ طوفان گل ز سر ارغوان گذشت  
یا مینے کہ از سر عالم توان گذشت  
در فکر نام ماند اگر از نشان گذشت  
چشم از جہاں چو بستی از دی توان گذشت  
آن ہم کلیم بانو بگویم چہاں گذشت  
روز بے دگر بہ کندن دل زین و آن گذشت  
پنہ را نیز سرمدی مینا نیست  
چکنم گوہر مقصود درین دنیا نیست  
کوی ابرو و توروںی مثل باہجانیست  
تا گویند کہ محبوب تو خوش بود نیست  
کہ رمیدن روش آہوی این صحرانیست  
زانکہ در خاطر ما نیز غم دنیا نیست  
نہیت بگو وعدہ کہ شرمندہ صد فراق نیست  
بادہ صاف دگر در تہ این مینا نیست



Abū Ṭalīb Kalīm the best panegyrist wrote the following chronogram at the birth of Prince Muḥammad Shāh Shujā'.

1025 A.H./1616 A.D. = دوین نیز باد افلک شاهى را

Chronograms.

And the following poem at the birth of Aurangzéb.

داده ایند ببادشاه جهان	ظفى همچو مهر عالمتاب
تاج صاحبقران تللى یافت	گوهر نحر ازو گرفته حباب
نامش او ننگ زيب كرد فلک	تخت ازیں پایه گشته عرش جناب
چون باین منزده آفتاب انداخت	افسرویش بر هوا چو صباب
ظامه از بهر سال تایخش	ز در قلم آفتاب عالمتاب

1027 A.H./1617 A.D.

His Diwān.

Contents of the Dewan.

Qasā'id in praise of Shāh Jahān, Shāh Nawāz Khān Mīr Jumlá and mostly on Nauróz Festivals and other contemporary events, descriptions of buildings, gardens and other edifices of Shāh Jahān's reign with Takrīrāhs, beginning:-

شوق هر کس را کدر راه طلب کرمیدهد  
گر در آرد اول از پای آخرش پرمیدهد

addressed on Nauróz Festivals and other occasions beginning:-

باد نوروزی به بستان مشدها آورده است  
ببلانرا مایه بخرگ و نوا آورده است

Saqī Námā in the form of - ترجمه بند

Qitā'hs relating to several contemporary events,

Qitā'hs.

the dates of which are expressed by the chronograms on the births of Shāh Dārā Shikóh, Shāh Shujā', Aurangzéb and Murād Bakhsh. On the marriages of Aurangzéb, Dārā Shikóh and Shāh Shujā'

A masnawí under the headings:-

Masnawís

کتاب ددلتخانه شاهى

begins with the lines:-

زهی دلنشین قعر آراسته      بباغ جهان سرو نو خاسته

Another masnawí under the heading:-

مثنوی کتابه عمارت شاهنوازخان

begins with the following:-

زهی قمری که گرد دولت ده تلج      سخن را برده تعریف بمعراج

Several masnawis of different metres relate to the descriptions of the gardens in Kashmir and buildings of Shah Jahan's time.

در تملین قحط دکن - در تملین کشمیر منبت نظیر - در تملین مردن اسپ  
در تملین اکبر آباد و باغ جهان آرا - در تملین وجود -

The longest masnawī relates to the flight of Jajhar Singh.

Ghazals in alphabetical order:-

Ghazals.

begin with -

بدل کردم بمستی عاقبت زهد ریائی را -

Rubā'is begin with:-

Rubā'is.

برداشتن پرده زکارش گنه الت  
زر قلب براید و محک روکیه الت

پرچند مرد قول و فعلش تبه است  
رکوا شود آنکه میدرد پرده کس

There are 99 rubā'is and the last one runs thus:-

رفعت در پای کرکیت بشسته  
مانند دو ابروی بهم پیوسته

ای با افلاک عقد الفت بسته  
طاق تو بطق کهکش چپان شد

Qitā'hs begin with-

Qitā'hs.

بادشاها پایه تخت بود تاج کبر

Badshāh Nāmā. A poetical account of Shah Jahan's reign also called Shah Nāmā or Shāhanshāh Nāmā - Begins with:-

بنام فدائی که از شوق جود  
دو عالم عطا کرد و مایل نبود

It contains the account of Shah Jahan's ancestors from Timur to Humayun, his accession to the throne down to the 10th year of his reign and ends with the account of Zafar Khan's expedition to Tibet (A.H. 1046-7/ 1636-1637 A.D.) The concluding verse runs thus:-

چو اقبال این شاه گردن سریر  
نمیند دگر در جهان قلعه گیر

The colophon runs thus:-

تمت الکتاب پادشاه نامه من مصنفات طالب کلیم رحمة الله روضه فی التاریخ  
۹ شهر ربیع الاول سنه الف و مایه و لبع -

Kalīm was given the title of اخلاق المعانی ثانی  
the first one was Kamāl-i-Isfahānī who died in 635

Kalīm re-  
ceives the  
title of

A.H./A.D. 1237 A.D.

In 1044 A.H./1634 A.D., when Sháh Jahán's Peacock Throne was ready at the cost of 100,0000 rupees and the ceremony of his accession to the throne on Nawróz was celebrated, Kalím wrote a qasída beginning:-

نجمتہ مقدم نوروز و غرہ شوال  
فشاندہ اندپہ گلہائے عیش و سرال

When the Peacock throne was ready in 1044 A.H., he received a reward of 5500 For a qasída.

Sháh Jahán had him weighed against rupees as a reward for this qasida and he weighed for rupees 5500 which was given to him.

In 1046 A.H./1636 A.D. on Nawróz he again wrote a congratulatory qasida and received rupees 5000. In 1048 A.H./1638 A.D. in Lahore Kalím received rupees 1000 as a reward for his verses on:-

In 1046 A.H. wrote a congratulatory qasida and received Rs. 5000.

جشن وزن شمس

Kalím went to Kashmir in 1049 A.H./1639 A.D., with Sháh Jahán but was so pleased with its climate and beauty that he begged the King to be allowed to stay there, so that he might write in peace about the kingly victories. This wish was granted and in 1055 A.H./1645 A.D. when Sháh Jahán again went to Kashmir, Kalím wrote a congratulatory qasida and received a robe of honour and 200 pounds.

Kalím died in the 26 year of Sháh Jahán's reign in 1062 A.H./1651 A.D., the same year is given as the date of his death by Shir Khan, while Mirát-i-'Álam and other later works give A.H. 1061 and quote the following chronogram by Ghání:-

1061 A.H./1650 A.D. طور معنی بود روشن از کلیم

تاریخ وفات کلیم از غنی

طالبان آں ببل باغ نعیم  
بی عصا طے کرد این ره را کلیم  
شد سخن از مردن طالب بتیم  
چوں زبان خامه میگردد و نسیم  
فاک بر سر کرد قدسی و سلیم  
گشته اند این پر سر در یکجا مقیم  
طور معنی بود روشن از کلیم

حیف گزدیوار این گلشن پرید  
رفت و آخر خامه را از دلت داد  
اشک حسرت چون مخ ریزد قلم  
ہر دم از شوقش دل اہل سخن  
عمر یاد ریاد او زیر زمین  
عاقبت از اشتیاق یکدگر  
گفت تاریخ وفات او غنی



One of Kalim's pupils Shaikh Karim Allah Saharanpuri wrote the following chronogram.

فانی بعشق لم یزلی حسن لایزال      فیض الشہ آں لیگانہ درگاہ ذوالجلال  
چوں دامنہ نظام دل انہولت نظام      تاریخ انتقال وی آمد نظام مال

1062 A.H./1651 A.D.

Oldest and best authorities Padisháh Námá of Waris and Mirát-ul-Khayál give 1062 A.H./1651 A.D., so this date is right.

He was buried near the grave of Quli Saleem.

Hájí Muhammad Ján Qudsí of Mashhad came to India in 1041 A.H./1631 A.D. He was favourably received by the Emperor.

Came to India in 1041 A.H. 1631 A.D., Born at Mashhad. Born at Mashhad.

His birth place is Mashhad.

He was patronised by 'Abd Alláh Khán Firóz Jang and in 1042 A.H./1632 A.D. was presented by him to Shah Jahan, but did not become Malik-ush-Sh'ara having been forestalled by Kalim who received the title before Qudsí's arrival at Shah Jahan's court.

Hájí Mohammad Ján Qudsí took the poetical title 'Qudsí' from the Holy Shrine of his native place of Mashhad. In his youth he performed a pilgrimage to Mecca and then came to India towards the end of Akbar's reign, was raised to the rank of 6000, by Jahangir.

'Abdullah Khán as a token of appreciation of the poet's meritorious attainments handsomely rewarded him and afterwards introduced him to the court of Shah Jahan (as already noted above in 1042 A.H./1632 A.D. the Emperor was highly pleased with Qudsí and liberally rewarded him on various occasions.

Qudsi enjoyed a reputation in no way inferior to Talib-i-Kalim who entered the court of Shah Jahan, a short time before Qudsi, and was honoured by the Emperor with the title of Malik-ush-Shu'ara. The fact that Qudsi and Kalim both were enjoying almost equal reputation and lived at the same time in the court of Shah Jahan has led several biographers to come to the false conclusion that Qudsi received the above title of Malik-ush-Shu'ara (.e.g. author of Ri'az-ush-shu'ara and Mirat-ul-Khayal and Miftah-ul-Tawarikh say so).

Muhammad Salih in his well known work 'Amal-i-Salih (Volume II) completed in 1070 A.H./1659 A.D., distinctly tells us that although Qudsi was entitled to rise to the dignity of Malik-ush-Shu'ara he was fore-stalled by Talib-i-Kalim who was honoured with the above title before Qudsi's arrival and maintained without any change till the last, he writes:-

ابوطالب متخلص به کلیم..... چون گفتارش بهوش فریب و  
دلاویز طبعش معنی رس و فیض آمیز بود بخطاب ملک الشعرا امتیاز  
یافت اگر چه استحقاق این منصب جلیل القدر حاجی محمد قدسی داشت اما  
ازین رو که پیش از رسیدن حاجی ابوباس خطاب کسوفرازی یافته بود- تا  
دم آخر بر دجال ماند و تغیری بدان راه نیافت-

When Qudsi interviewed the emperor for the first time in A.H.1042/1632 A.D., he addressed a qasida to the Emperor Shah Jahan which begins thus:-

In A.H.1042/  
A.D.1632  
received a  
reward for  
a qasida.

ای قلم بر خود ببال از شادی و بکشان زبان  
در شنای قبله دین ثانی صاحبقران

He received a handsome reward for it, a Khila'at and rupees 2000. On the 16 of Shawwāl 1045 A.H./1635 A.D. the poet was again rewarded rupees 5500 for a poem composed on the occasion of جشن نوروز. Then in the middle of Rabi I A.H. 1049/1639 A.D., he received one hundred mohars for a single verse in praise of the Emperor and still again in the beginning of A.H. 1054/1644 A.D. when the poet composed a qasida on the occasion of the King's daughter Jahan Ara's escape from a burning fire he was handsomely rewarded with gold and a khila'at. The second couplet runs, —

تازده از شمع بیس بی ادلی  
پروانه ز عشق شمع وا کوفته است

Kulliyat-1-Qudsi-contents

His works.

(1) A preface in prose written by Qudsi's countrymen Mulla Tughrā who also came to India in the reign of Shah Jahan, beginning:—

سخن آفرینی که حکم اقتضای حکمت مدار تکوین

(2) A masnawi in praise of Kashmir - در لعلون کشمیر دلپذیر beginning:—

بنام پادشاه پادشاهان سرافزادی ده صاحب کلاهان

It was completed in A.H. 1044/1635 A.D.

(3) Another masnawi beginning:—

زنده دلی بهر تماشا می هند رفت ز کشمیر با قضا می هند

(4) Ghazals and tarkib<sup>b</sup>ands without any order

beginning:—

ای دل چه شود شاد که ایام هلاکت نی کنیز فغان چشم مرا سیر غبار است

(5) Qasaid arranged alphabetically but breaking off with the rhymed letter غ. The qasidas<sup>h</sup> are in praise of Shah Jahan, Shah Abbas, the Imams and others:—

In 1045 A.H. received a reward of Rs. 5500/-. In 1049 A.H. received 100 Mohars for single verse in praise of Shah Jahan. In 1054 A.H. when Jahan Ara escaped from a burning fire received a hand-some reward.



beginning:-

من آن نیم که کنم کشتی ز تیغ جفا      چو شمع زنده کس فویش دیده ام دریا

We have another diwan called Ghazaliyat-i-Qudsi. غزلیات قدسی

(1) Ghazals by Qudsi in alphabetical order:-

زود به کردم من به صبر داغ فویش را      اول شب میکشد مفلس چرخ فویش را

(2) The first portion of another copy of Qudsi's masnawi on Kashmir

beginning:-

در تلوع کشمیر دلپذیر  
بنام پادشاه پادشاهان

(3) The second portion of the same masnawi-continuation of the same poem, beginning:-

تعالی الشد ازین باغ دل افروز      که شامش راست فیض صبح نور

Another copy of Qudsi's Zafarnama ظفرنامه شاهجهانی

Beginning:-

بنام خدائی که داد از شهابان      جہاں بادشاہی بشاہ جہاں

(2) Various poems by Qudsi.

(3) A masnawi در ضعف و ناتوانی

Beginning

مسلمانان فغان زین ناتوانی      که دارد در گمانم زندگانی

It ends in praise of Shah Jahan:-

شهنشاهی که از تاریخ عالم      رساند پادشاهی تا آدم  
ز دی در کیست کون و مکان نیست      که بروی سکه شاهجهان نیست  
زبان خامه ام چون گوهر افشاند      شهاب الدین محمد بزبان براند

(4) Three qasidas beginning:-

زهی سپهر سیری که لقا نجم را      ز شوق نام تو آورده آسمان را

(5) Several masnawis, the first one beginning:-

نگارنده ملک حقیقت کشت

The second one beginning:-

تراشده ملک وعده وعید

The third one beginning:-

ز صبح ازل بابر مهر چهر

The fourth one beginning:-

زنده دلی بهر تماشا می دهند

(6) The qasaid.

(7) Tarji'-bands - The first one is on the death of the poet's son and begins thus:-

دبغوی دلی و جان روز و شیم نوحه سر است  
مونس جان و دلسم تا بوطن در چه بلا است

The burden runs thus:-

بهر فرزند من آنکس که دمی بوده غمین  
داغ فرزند نه بیند چه دما بهتر ازین

(6) Ruba'iyat beginning:-

تنهانه دلم بدیده تو نازد  
دل روی بدیده داد و دیده باشک  
هر عزم من بجز خود دیگر نازد  
دریا بصدف صدف بگوهر نازد

There are altogether 150 ruba'is.

A collection of Terkib-bands also beginning:-

فاک اگر بر سر بود امروز دارد آنمحل  
جز و استعداد ما را فاک دارد در بغل

In praise of Kashmir for which he was highly rewarded.

A few of his poems.

خوشا کشمیر و فاک پاک کشمیر  
سوادش سره چشم هداست  
ز جوش سبز در کوه و بیابان  
جز آن گلهای که مشهور جهانست  
کند در بذل عمر جاودانی  
بزی سبزه ره در کوه و صحرا  
بود مایل بسبزی فاک پاکش  
ز فیض ابر میر ویدریس کاخ  
کند گل بر سر دیوار ریشه  
نگاری بر ورق گرمسورت خار  
گرافته از کف ساقی پیاله  
بمینا گر کند فیض هوا کار

که سر بر زد بهشت از کشمیر  
بهشت و جوی شیرش آب لار است  
زین کشته و ناکشته یکسان  
گل اینجا بوستان در بوستانست  
هوایش کار آب زندگانی  
چو از عقد زمر درشته پیدا  
ملر آب زمر در خورده فاکش  
ز تار شمع گل پیش از رنگ شاخ  
شود فولاد سبز از آب تیرش  
ز تاثیر هوا گل آورد بار  
دواند ریشه در گل همچو لاله  
ببالد چون کدوی تازه بر تار

~ ~ ~ ~ ~

کند انگشت را فواره نور  
نیارد پنجه دمی تاب

اشارت جانب این چشمه از دور  
کند گراستخان سرد تنی آب

Another poem in praise of Spring.

مگر یاقوت اینجا آب خورده  
از آن مایه زنده خود را بقلاب  
سردی چشمه مایه صفت کشیده  
دعادم چشمه از مایه طپیدن

که آتش آب رویش را بنرده  
که در آتش جهد از سردی آب  
چو مشرکان برای تبر روی دیده  
کنند چون چشم آهنگ پریدن

Another poem in praise of Peacock Throne.

در تملیق تخت طاووس زهی فرضنده تخت پادشاهی

فلک روزی که میکردش مکمل  
بحکم کار فراموش شد پاک  
جز این تخت از زر و گوهر چه مقصود  
ز یاقوتش که در قید برانست  
برای پایه اش عمری کشیده  
بخش عالم از زر شد چنان پاک  
رساند گر فلک خود را بیایش  
سرافرازی که سر بر پایه اش بود  
خراج بحر و کاه پیرایه او  
ز انواع جواهر گشته الوان  
در اطرافش بود نگارهای مینا  
چو میکرد از فرازش کوتاهی دکت  
شب تار از فروز لعل و گوهر  
دید شاه جهان را بوسه بر پای  
کند شاه جهان بخش جوان تخت  
خداوندی که عرش و کرسی افزفت  
اثر باقیست تا کون و مکان را  
بود تختی چنین هر روز جایش  
چو تاج بخش نبان پر کید از دل

1044 A.H. / 1634 A.D.

قصائد

من آن نسیم که کنم سر کشی ز تیغ جفا  
دمی که بگذرد دمی که کشم ساقی  
کسی که لذت پیکان بی نشانی یافت  
نه غم بسینه نه پیکان بدل نه فار پیای  
شبی که عقده کشایم بنافس از مولیش  
برای زینت مشرکان بدیده خواهم فون  
باب خود چو زمره کسی که بپود

که شد سامان بتائید الهی  
زر خورشید را بگذاشت اول  
همینا کاریش مینای افلاک  
وجود بحر و کاه را حکمت این بود  
لب لعل بتان ز اذل بجایست  
گر افسر بسرفا تم بدیده  
که شد از گنج خالی کیسه فاک  
دید خورشید و مه را زو بمالش  
ز گردن پایه بر تخت افزود  
پناه عرش و کرسی رایی او  
چراغی عالمی بردانه آن  
فروزان چون چراغ از طور سینا  
نگین خویش جم بر پایه اش بست  
تواند صد فلک را داد افتر  
از آن شد پایه قدرش فلک مای  
خراج عالمی را فرج یک تخت  
تواند قدرش تختی چنین یافت  
بود بر تخت جاشاه جهان را  
خراج هفت کشور زیر پایش  
بگفت "اورنگ شاه شاه عادل"

چو شمع زنده سر خویش دیده ام بر پای  
نفس کند بدلم کار ریزه مینا  
دگر نشد به نشان آشنا چو تیر فضا  
بتنگ عیشی من کس مباد در دنیا  
چو شمع جان بس انگشتم آید از اعضا  
و گرنه بر کون دریا کسی نه بسته صفا  
نه نشان ابر شنا که نه شوکت دریا



## قصیده دیگر

ای مرا بی رفت افتاده در عالم نظر  
میروم چشم مرا خاک رهت نور بهر  
خط خسار تو با خویش طلسمی دارد  
که توان خواندش از رو نتوان کرد انبر  
با من خسته ز یک عالمی ای پروانه  
من یکی ریخته بالم تو یکی کوفته پیر  
تا همای کرم آموخته دلت تو شد  
بر سر دست کسی سایه نیکنند دگر  
بحر بادست تو منشور سخامی طلبید  
همه گفتند که بر آب نوبه محضر  
خویش را خستت اگر در شط فون انداند  
همچو ماهی ز تنش بال بر آرد فخر  
مرد رزم تو گرا از جوهر ستم باشد  
رعشه پنجه اش از تیغ بر نیز جوهر  
گر کنی نامیه را منع نیاید بیرون  
غنی از شاخ چوپیکان محبت ز جگر  
در حضور تو ستایش نتوان کرد ترا  
نگر دست کسی آئینه را زود در زر

~~~~~

## غزل

زود به کردم من بهیبر داغ خویش را  
اول شب میکند مفلس پیافم خویش را  
عیش این باغ به اندازه یک تنگدلالت  
کاش گل غنچه شود تا دل ما بکشايد  
در چنین فصلی که ببل مست گلشن گزالت  
گر به پیمانۀ عمرالت خالی خوب نیست  
کند چو حرف گرفتاری ام را تحریر  
بپای خامه سزدگر رقم شود زنجیر

~~~~~

## رباعیات

در ساغری طلبی را جان نیست  
می گویم و از هیچ کسم پروا نیست  
با گوهر اشک خویش تن یافته ام  
چشمم چو جباب بر کف دریا نیست

~~~~~

دانی ز چه بی حجاب می خندد صبح  
افکنند ز رخ نقاب می خندد صبح  
این نمکده چون مقام خندیدن نیست  
بر خنده آفتاب می خندد صبح

~~~~~

## مثنوی

غنیمت شمار این چنین دوستی  
که دید این قدر مغرور دوستی  
سخن آبخنا در وی افشود پای  
که از نقل کردن نه جنبد ز جای

~~~~~

زیبو کستن خلق تجربه بدیده  
زیبونند بر خاک روید گسره  
میونند با هیچ کس زینهار  
که ناقص بود ظرف پیوندار  
ز قطع تعلق چه بهتر بود  
گلی چیده را جای بر سر بود

~~~~~

He is admitted on all hands to be specially skillful in qasaid and masnawī. He was a very pious and a learned man, who wrote beautiful qasaid, he could compose extempore verses, he wrote ruba'i, ghazal, qitā'h and masnawī. (In justice to him no learned man could find fault in his verses, for his words were like pure gold, free from all sorts of impurity. In short his exalted ideas accompanied by his bountiful nature have attained an everlasting high place in the history of literature. He spent a long time in search of knowledge and has written marvellous verses. He had an elegant style which was evidently appreciated.

His Character.

There is a difference of opinion about his death. The author of the *Ḥikmat al-Afkar* gives the date of his death as A.H.1055/A.D.1645, but according to the most trustworthy authorities he died in 1056 A.H./1646 A.D., in Kashmir where he spent the last days of his life. The date is confirmed by the following chronogram, composed by a contemporary poet Kalīm:-

Death in  
1056 A.H./  
1646 A.D.

دور از ان بلبیل قدسی چمن زندان شد = 1056 A.H./1646 A.D.

Mir Ilahi's  
Qitāh on the  
death of  
Qudsi.

ای رحمت تو سر خط لوح نبات ما	دیباچه زمیغ تو دیوان ذات ما
لقمان هوش ما ز تو گنج حکمت است	اسماء تست کنج طلسم صفات ما
از پر تو کرم چو ثومی معصیت گداز	مشت عرق شود چنگی رعایات ما
بخت آن بود که خاتم پیغمبران تو	سازد نشان بهر نبوت برات ما
تا آن زمان که مهر ز مغرب کند طلوع	بی شام فتنه باد الهی حیات ما

Bankipore Library Catalogue. III. 74.

Berlin Library Catalogue - Pertsch. 918.

Risala Ma'arif-39-1937.

(30) Mirzá Muḥammad Sa'ib of Tabríz.

He is considered to be the best great Persian Poet.

Sa'ib whose proper name was Muḥammad 'Alí was born in the village of 'Abbás-ábád near Isfahán. He visited Delhi and other cities of India at an early age, certainly before A.H. 1039/1629 A.D., and was patronized by Zafar Khán and other nobles. He had spent only two years there, when his father, though 70 years of age, came to India to induce him to return home.

Mirzá Muḥammad 'Alí Sa'ib is generally considered as an inhabitant of Tabríz where his family had resided for a long time, but actually he was born at Isfahán about 1012 A.H./1603 A.D., to which city Shah 'Abbás II had removed the whole family from Tabríz and appointed the father of Sa'ib one of the Kadkhudás of 'Abbásábád. The poet himself was in great favour with ~~both~~ both Shah 'Abbás and Shah Sulaimán Safví.

Born at Isfahán.

In early life he visited the holy places of Mecca and Medinah and on his return to Persia, meditated a journey to Hindustan in the latter days of the Mughal Emperor Jahángír. When he reached Kabul, Zafar Khan who at that time acted as governor on behalf of his father Khwaja Abul Hasan Turbatí actuated by his magnificence and kindness to the poet induced him to take up his residence with him. Sa'ib was not ungrateful for he celebrated through his muse the virtues of Zafar Khán so as to give immortality to his name:-

در مدت ظفرخان  
ملاہ گوشنہ خوردنید و مادی شکم  
بایں غرور کہ مدت گز ظفر خانم  
ز نو بہار سخایش چہ قطره ریز شوم  
قسم خورد بکر ملک ابر نیسانم

Catalogue - Asiatic Society of Bengal 355,

History of Persian Literature - Brown 266.

Rieu" Catalogue II. 693. University of Cambridge - Browne. 380.



بلند بخت نہالا بہار تربیتا  
 حقوق تربیت را کہ در ترقی باد  
 کہ از نسیم ہواداریت گلستانم  
 زبان کجاست کہ در حضرت فروزانم  
 تو پای تخت را سخن را بدست من دادی  
 ز روی کرم تو جو شید خون معنی ز من  
 کشید جذب تو این لعل از رگ کانم  
 تو جان زد فلج بامصر مرادادی  
 تو در فصاحتہ دادی خطاب سبحانم  
 کہ میتوان بدل ہو کرد پنهانم  
 زدقت تو معنی شد من چنان بار یک  
 نہاشت طرہ شیرازہ روی دیوانم  
 تو زلف کنبل ابیات من پریشان بود  
 و گرنہ خار نغے ماند از گلستانم  
 تو غنچہ ساختی ادراق باد بردہ من

تو مشت مشت گریں صدق بمن دلوی  
 چو گل تو زربسیر زخمتی بدامانم

~ . . ~

On the death of Jahāngir, his successor Shāh Jahān, bestowed the government of Kābul on Lashkar Khān, when Zafar Khān hastened to the presence of his new sovereign accompanied by Sa'ib and found him making conquests in the Deccan A.H. 1039/1629 A.D. Here Sa'ib remained sometime until his father came from Isfahan with the hope and intention of taking him back with him to his native country. In furtherance of this wish Sa'ib wrote a beautiful qasida for khwājā Abul Hasan and his son Zafar Khān, entreating their permission to depart.

Qasida asking  
 for permission  
 to depart.

شش سال پیش رفت کہ از اصفہان بہند  
 افتادہ است تو سن عزم مرا گزار  
 ہفتاد سالہ والد پیر است بہندہ را  
 کنز تربیت بود بمنش حق بیشمار  
 آوردہ است جذبہ گستاخ شوق من  
 از اصفہان بہ آگرہ و لاہور اشکبار  
 این راہ دور از سر شوق طے کنند  
 با قامت خمیدہ و با پیکر نزار

دارم امید رخصتی از آستان تو  
ای آستان کعبه امید روزگار  
مقتود چون ز آمدنش بردن من است  
لب را بجز رخصت من کن گهر نثار  
باجبه کشاده تراز آفتاب صبح  
دست دعا بده روزه راه من برار  
ۛ

The Emperor returned to Āgrā in A.H.1041/A.D.1631 and shortly after appointed Zafar Khān governor of Kashmir. Saib was favourably received by Shāh Jahān, who conferred upon him a <sup>Command</sup> of one thousand and the title of Musta'id Khān. He, however, left the court, to accompany his munificent patron Zafar Khān to his government of Kashmir in A.H.1041 and after staying there sometime, returned to Persia where Shah 'Abbās II bestowed upon him the title of Malik-ul-Shu'arā.

Saib went to Kashmir, in A.H.1041, returned to Persia and received the title of Malik-ush-Shu'ara.

After Saib's return to Persia, the remainder of his life which was a long one, was passed in ease and comfort.

The dewan of Saib is a voluminous manuscript. Saib wrote ghazals in an entirely new style and he may therefore be considered as the founder of a new school. He is regarded as one of the greatest of modern Persian Poets.

His works.

Qasaid beginning with:-

ای کواد عنبریں قامت کویدای زین  
مغز خاک از نکست مخکین لب است نافه میں

A masnawi beginning with:-

برازنده تاج و تخت و کلاه      فدیو جوان بخت عباس شاه

The date of composition is 1079/1668 A.D. The dewan of ghazals arranged in alphabetical order beginning with:-

لکرنه مد لسم الشده بودی تاج عنوانها  
نکشتی تا قیامت لوفط شیرازه دیوانها

~ ~ ~ ~ ~

اشعار صائب

جذبه عاشق اثر در سنگ خارا میکند	کوبکن معشوق خود از سنگ پید میکند
نبست از منصور گرمردانه میگوید سخن	از زبان شمع این پروانه میگوید سخن
شود در دلفلائی هر کرا الشده میخواند	نگردد گرد گوهر پیکس تا شاه میخواند
جان مشتاقان غبار جسم را بر سر بود	زود تر آخر شود شمع که روشن تر بود
از سعی کار عشق شود خام بیشتر	پیچید مکر غم بال فشان دامن بیشتر
بسته است چشم روشن از کیر مال مارا	چون شمع ریشه باشد در کس نهال مارا
در کار عشق سعی چو فرهاد میکنم	مشق جنون ز خامه فولاد میکنم
تا کرا قسمت شمرید سنگ لفلان کرا	بید مجنون گیسو ماتم پریشان کرده الت
نه آن جنسم که از قحط فزاید از بهر افتم	همان خورشید تابانم اگر در نیر یا افتم
به حالت که باشد گرد گلشن چون صبا گردم	نیم نگهت که از گل در پریشانی جدا گردم
چشم بر منع آلتی باز کن لب را به بند	همتر از خواندن بود دیدن فطالوت دارا
روی گدوان نه شود صاف دل از دشمن فویش	آخر آئینه بیالین نفس می آید
گناه ماست شب وصل گر بود کوتاه	کنند مومسم حج کعبه جمع دامن را
شعار حسن تمکین شیوه عشق است بیتا	بپایان تار یک شمع صد پاره میوزد
دلهم هر لحظه انداغی بداغ دیگر آویزد	چو بیماری که گرداند زتاب درد بالین را
تا نظر و اگر ده ام چون شمع در بنم وجود	گریه از هر موسم براه افتاده الت
ناخن بر کنه بخوناب جگر نکین نیست	دیدۀ داغ مرا ماه محرم باشد
صن از گستاخی مارفت در زیر نقاب	شمع در فالوس از پستالی پروانه شد

تشبیه کعبه

ای کواد عنبرین قامت کوید آئینه زمیں  
مغز خاک از نگهت متکین لب است نافیس  
موج از ریگ صحرایت مراط المستقیم  
رشته ات از تار و پود و جامه ات جبل المتین  
غنیۀ پزمرده از لاله زارت شمع طور  
قطره افشده از زمزم مت در شمس  
دربیا بان طلب یک العطش گوی تو فخر  
در صمیم قدس یک پروانه ات روح الامیں  
مصرع بر حسته دیوان موجودات را  
از صحرای تنگ نشان انتخابت بر حبیب



مردم چشم جهان پس سپهر اصفی  
جای حیرت نیست گریا شد لبالت عنبرین  
عالم اسباب را از طاق دل افکنده  
نیت نقش بویاد در فغانه ات مسند نشین  
از نبات مقدم خویش عذوایی میکنی  
پای عیان بر کز الغزیه از اهل زمین  
بوکده دریا قوت فو بان دارد آتش زریا  
بر امید آنکه خدام تر بوکده زمین  
تا شبستان فنا جائی ناسته چو شتر  
گر بروی آتش دوزخ فغانی آتش  
نستی گر مهر دارد رحمت پروردگار  
چون نگین بهره داری این کیهانی برین  
گر نه روشنگر آئینه دلها چرا  
جامه و دست و رخت پیوسته باشد عنبرین  
میزنی یکماه دامن بر میان در عرض مال  
میدهی سا جان کار اولین و آفرین  
پیچ تعریفی ترازین به نمیدانم که باشد  
در تو پید اگو هر پاک امیر المومنین

~ ~ ~ ~ ~

زخار زار تعلق کشیده دامن باش  
بهر چه میکشد دل از آن گریزان باش  
قد نهال خم از بار منت ثمر است  
ثمر قبول مکن سرو این گلستان باش  
درین دو هفته که چون گل دیس گلستانی  
کشاده روی تراز رازی پرستان باش  
تمیز نیک و بد روزگار کار تو نیست  
چو چشم آئینه در خوب و زشت دیرا باش  
کدام جامه به از پرده پوشی خلق است  
بیپوش چشم خود از عیب خلق و عریان باش  
درون خانه خود هرگز از خشنوا است  
قدم برون منه از حد خویش و سلطان باش  
ز بیل خوش الحان این چمن صائب  
مرید زمزمه حافظ خوش الحان باش

When Saib was in Hindustan he was on friendly terms with Nawab Jafar Khan. So when he was in Iran he wrote this couplet and sent to the latter—

دور دستان را با حسن یاد کردن همت است در نه هر خلی به پای خود دشمنی افکند

Jafar Khan sent him Rs. 5000, according to some £. 5000.

The last days of his life were spent in Isfahan, where he died in 1088 A.H. 1677 A.D. The date of his death is fixed by the following chronogram of a contemporary Valiz:—

شد صایب این جهان ویران صریح زان در تخمین بگر عرغال صد صیف  
گفتند بناله بلبلاں تا بخش ای صیف ازان هزار دکتان صد صیف

Death in A.H. 1088/1677 A.D. Valiz has written this chronogram on his death.

1088 A.H./1677 A.D.

Other wrong dates of his death are 1080 and 1081 A.H. /1669 And 1670 A.D.

The above mentioned manuscript was completed 3 years before the death of the author and contains five odes in his own hand-writing. This manuscript is dated A.H. 1085/1674 A.D. He was therefore alive in all probability in A.H. 1085/1674 A.D.

He was buried in Isfahan, on his grave were inscribed the مطلع of his ghazal.

Buried in Isfahan.

در پیچ پرده نیست نباشد نوای تو  
عالم پر است از تو وفالیت جائے تو

Muhammad Quli Saleem Tehrani, was for sometime attached to Mirza 'Abdullah, governor of Lahijan. During this time he wrote a masnawi in praise of Lahijan and

Came to India during the reign of Shah Jahan.

subsequently came to India during the reign of Shah Jahan and wrote a masnawi:-

ازان راست در	چنان معلوم می شود که این راه	ره موراں بود بر فرس ماه
معوبت راه کشمیر	ز بس برود در ونگین فر آمد	ز پایش رشته پنداری بر آمد
	همانا کافراست این کوه خوشوار	که دارد بر کریمین راه ز تار
	مغلطان سنگ از دتا می توانی	که باشد بد بلاء آسمانی
	بسا ماں رفتن این راه پشت است	مجرد شو که این راه بهشت است

In India he found a good patron in a distinguished Patron Mir 'Abdus Salam Mashhadi noble of the Emperor's court, Mir 'Abdus Salam Mashhadi who got the title of Khan and the governorship of Gujrat and thereafter that of Bengal and the title of 'Islam Khan'. After that he was entrusted with the governorship of Deccan.

He possessed a ready pen and could compose extempore verses, but his verses were not popular, nor were his merits recognised universally. His merits.

Contents of the dewan—

His works.

(1) Masnawi on Fate and Destiny.

قضا و قدر

beginning with:-

چو گل از پارتن فرقه پوشی	شنیدم روزی از فوننا به پوشی
چو سرو آزاد دله باشاخ و برگی	نه فکر زندگی اورا نه مرگی
شده همیچون عمای خود بریده	در معنی بگوش فرد کشیده

(2) Masnawi in praise of Kashmir and its mountains:-

گواه پای سرچا کو بهار است	سخن بر جاز صنع کرد گارا است
که تیغش میزند برابر شمشیر	ضموماً کوه گردن قدر کشمیر

(3) A Masnawi in praise of Spring:-

گلستان خوشتر از آغوش یار است	در تفریق بهار
علمدار سپاهش سرو آزاد	بیا بلبل که ایام بهار است
	صف آراشد چمن از پید و شمشاد

(4) Another Masnawi beginning with:-

نبینم خوش زمین و آسمان را  
بخیر آرد خدا کار جهان را



(5) Another masnawī on Famine  
beginning:-

در قحط سال

ز بس شد فعل بد غماز چوں مشک  
توصیف در رم و توسن

(6) Another masnawī  
beginning with:-

نه اسپي بلکه شوق دلربائی

بود در زیر زینم باد پائی

(7) Another masnawī styled as  
beginning:-

خرد لال

گشت فری بهر سواری فرور

ساده دلی را پی ستارمان دور

(8) Another masnawī or the satire.  
beginning with:-

سفلہ را کشیدہ است بہ پیش

خامہ ام بر خلاف عادت خویش

The qasaid are in praise of the Dīms, Shāh 'Abbās Qasaid.  
and mostly in praise of Islām Khan -

beginning:-

چو ماه نو شود آلودہ غبار انگشت

اگر برم بسوی چشم اشکبار انگشت

Muqattāt beginning:-

Muqattāt.

کار و بار ملک هرگز این سر و سامان نداشت

ای کواد همنه از کلکت نگار تانچیس

Ghazals in alphabetical order:-

Ghazals.

beginning with:-

برای عشق بتانت نیا فریده خدا

دلا تو که بکارت خودت گزیده خدا

Ruba'is 93 in number beginning:-

Ruba'is.

اورنگ صدق شود گهر را تابوت

در بحر نیاید اگر از فیض تو صوت

در آتش رنگ خود بسوزد دیا قوت

گر آنکه ز لطف تو برود آب زند

~ ~ ~ ~ ~

صورت آئینه را نقاش کی پروا کرد

جو هر ذاتی ندارد احتیاج تربیت

Verses by

گر لب غنچه کثائی سخن آید بیرون

در غمت ناله مرغ چمن آید بیرون

Saleem.

چون صبا بم نفس از پیرهن آید بیرون

از وجود ما اثری بسکه ضعیفی نگذاشت

~ ~ ~ ~ ~

نامت نمی برم که دلم گوش می کند

رشکم ز گفتگوی تو خاموش می کند

آئینه هر چه دید فراموش می کند

نیک و بد زمانه بردن کرده ام ز دل

~ ~ ~ ~ ~

شکم در دیدن افلاک ازل است

سده تیغش با ف آسمان است

وصف کوه

~ ~ ~ ~ ~

تعریف ممدوح

شد شمشیر چون بر خشم خود کام  
ز ره ریزد عرق دارش زاندام  
بر افتاد از جهان در عهدش آزار  
چو کعبه پای تا سر مهره شادبار  
ز منمش باد اگر آرد پیاله  
بسوزدی ازان چوں داغ لاله

وصف اسپ

کند عمری ز ضعف ناتوانی  
بلی در یوزه رفتار پیوست  
چشم تو ز پوشش تنی دلت میکند  
بصورت تو بتی بکتر آفریده خدا  
نمیکشد چمن طبع پر فرد مرا  
گلستان سرو لوغز قدش آباد کرد  
کسی را در فغان و ناله چوں محبوب میخواهد  
بر چمن را ز پر کشیدن بت منع مکن  
آنچه در پرده گل بود نهان روی تو بود  
میروم در دیتان از خود که صبا می آید  
رنگم ز گفتگوی تو خاموش میکند  
صورت نه بت در دل من کنبه کے  
بفکر وصل تو شد حرف حاصل عمرم  
گرم آتش باریم چو دید در طفلی پدر  
ابریا سبزه لب تشنه فاکم لطف الت  
مهری بلویم چو نور در بافته  
در بزم ملی تو ایم ای کاش

بیک چو همجو نرگس زندگانی  
گرفته از شمع خود کاسه در دلت  
یک کرمه زان شراب مرامت میکند  
ترا کشیده و دلت از قلم کشیده  
شراب میکند آنجا گهی بزود مرا  
فتنه را شاگردی مترگان او استاد کرد  
اگر خاموش میگردد چو آتش چوب میخواهد  
شاید ای شوخ که حق بر طرف او باشد  
که غنچه کشودیم در دلبوی تو بود  
بگذازید به بینم ز کجای آید  
ناست ندی برم که دلم کوش میکند  
آئینه هر چه دید فراموش میکند  
چو مقله که بسودای کیمیا افتد  
گفت ایس بد نخت مشق عشق بازی میکند  
باغبان را چه کند آب ز بالا نشیند  
شوری بسم چو دود در مجمر  
مطرب ز ابری من کشد دائره

اشعار

نوبهار است و چمن در پی لعل گلالت  
ابر بر روی هوا دود چرخان گلالت  
در تلاش کوفتن چو کاغذ آتش زده  
داغهای کینه نام با هم بخت افتاده  
توان از دانه های کعبه دالت  
که دلها را بدلهایست راهی  
دل چو شد گرم زمی جلوه معشوق کند  
مایه موم با آتش چو که آب شود

Qulī Saleem

Company of Islām Khar  
he died in Kashmir. The  
by the following Chronogram -

in the  
H./1647 A.D.,  
determined

Death in  
Kashmir in  
1057 A.H./1647 A.D.

رضوان

Mirza Muhammad Tahir Ghani was a resident of Kashmir. He adopted the poetical title of 'Ghani' as a chronogram for the year A.H.1060/A.D.1650, in which he composed poetry for the first time.

Resident of Kashmir.

Ghani flourished during the governorship of Zafar Khan Ahsan.

Ghani enjoys the reputation of having a great command over the Persian language as well as for composing elegant verses. His companions Kalim and Haji Muhammad Jan Qudsi greatly admired the poetical compositions of Ghani, while the celebrated Saib for his own bayaz made selection of 220 verses from Ghani's dewan.

His merits.

Although a poet of vast learning, Ghani had no ambition to attach himself to the imperial throne.

Mirza Saib says:-

ایں جواب آن غزل صائب کہ می گوید غنی  
یاد ایامی کہ دیگ شوق مار سپوش داشت

Dewan. A prose-preface by Muhammad Mahir who arranged the dewan, beginning:-

His works.

ای ذات تو سر دفتر افراد وجود

Qasaid beginning with:-

سوز داغ دل مافرح نشد از مرهم گرمی شمع ز کافور نمیگردد کم

Qasaid.

The qasaid are intermixed with fards, maghaws and qit'ah.

Ghazals beginning with:-

جنونی کو کہ از قید فرد بیرون کشم پاره  
کنم زنجیری پای خویش تن دامن صحرارا

Ghazals.

Rubai's unranged beginning with:

چون نیست در افتاد گیم کس را شک  
دعوی برابری ندارم بکسی  
بر خاسته از چه رو بچنگم هر یک  
بر خاک چرخ برابرم کرد فلک

Rubai's

A prose Khatima not by the author himself

beginning with:-

بر لغمه پروازان بزم سخن سرائی





The Emperor of India Aurangzéb once wrote to Saif Khan the governor of Kashmir to send Ghani to the Imperial court. Being requested by Saif Khan the poet instructed the governor to report to the Emperor that he was insane. Saif Khan objected to this, saying - How could he apply the term insane to a sane man. At this the poet all of a sudden tore his collar and like one insane marched off towards home and died after 3 days, the date of his death is fixed as A.H./1079/A.D.1668, in the beginning of Aurangzéb's reign. Death in  
A.H.1079/  
A.D.1668.

Muhammad 'Ali Mahir who was a friend of Ghani and who collected his dewan wrote the following chronogram on the poet's death.

تمی چون کرد بزم شیخ را گردید تا ترخش  
که آگاہی سوی دار بقا از دار فانی شد

Another chronogram fixing the poet's death is  
حی غنی = A.H.1047. 1079

Abu Barkat bin 'Abdul Majid Multani Munir.

Munir son of Mulla 'Abdul Majid Multani was born in Birth place  
Lahore. Lahore. His fame arising out of his high talents spread even beyond the limits of Iran. He is famous for writing good verses. He is also an excellent prose-writer and a His merits. boon-companion of Muhammad Salih the historian. He was in versatility second only to Faizi and some of his compositions are delightful.

Munir at first entered the service of Saif Khan Mirza Safi as a Munshi, who was at first a Subedar of Mahabad and later on died as governor of Bengal in A.H. 1049/A.D.1639. Munir subsequently attached himself to I'tiqad Khan the son of the celebrated I'timad-ud-Dawlah.

Munir is said to have left several masnawis, one His works.  
of which is entitled چہار گوہر and is divided into 4  
sections viz:-

- |                  |                          |
|------------------|--------------------------|
| (1) - آب اور سنگ | در تلوین باغات اکبر آباد |
| (2) - بازو برگ   | در ستایش برگ تنبول وغیرہ |
| (3) - نور و صفا  | در ستایش حوض و مسجد      |
| (4) - درد و الم  | در بیان عشق              |

A short poem called آئینہ راز

He wrote ruba'is and ghazals as well.

در منشآت خود گوید: "من بے فائغان کہ در قلم و سخن وطن گزیدہ ام صد ہزار  
بیت بلند بنیاد نہادہ ام۔"

تا آن نبود عریبہ آسمان نبود باخویش ہم زفتہ گری مہربان نبود گو نصیب کشتی من بادبان نبود چون شانہ جز حدیث ششم ہرزبان نبود نقش سجود غیبی آستان نبود	پیش از کمر شمع توستم در جہاں نبود آمد بجواب خویش و گرفتار خویش شد از موج گریہ پرده چشم ز بیم گنج روزی کہ دل بزلت توام بود آشنا بودیم جہہ سای در او من و منیر
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غزلیات

از صیاد رفلوت آئینہ نگشايد نقاب عین دیرا گشت چون بیدار شد چشم جاب غافل از شوق نگہ او از حیا من از حجاب می طلبہ در دست من بطن قلم از اضطراب بوی عود آید بہر زم فلقش از چوب رباب	بسکہ دامن گیر من او بود دکت جاب چشم دل چون باز شد معشوق را ز خویش من خجل از ذوق خود او شرمسار از ناز خویش نامہ از درد دل هر کہ کہ می سازم رقم رنگ گل جو شد ز فیض مدحش از شاخ قلم
--	--

شانہ چون دارد زبان راست جایش بر رات ہدیہ مصحف چو فطش خوب نبود کتہ است ہر چہ آید ہرزبان تیغ بحث جو ہر است تا زمین گیر است ز پیوستہ فاکش بر رات	ہر کہ کہ باشد زبان پایہ او کتہ است راز دار حق ندارد قدر کرا مالش نیست ہر چہ گوید مرد صاحب دم دلیل معنی است عزت از خواہی مشو پای بند یکجا الے عزیز
--	--

ابر گردد تر دماغ و گل شود رنگس ادا چون نگارد وصف گل بہر کافہ ابری ہوا می توان بستن کنون بہر بختہ منزگان منا مطلعی سزد کہ لفظ او است چوں معنی رسا قامت موزوں کجا و معرفہ موزوں کجا	باز وقت آمد کہ از کیفیت فیض ہوا مطرش از رشہ باران کند ابر بہار از تماشا ی تمس نظارہ رنگس می شود معرفہ آن قاسم یاد آمد و از خاطر کم قامت او صد قیامت معرفت و یک ادا
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آب از رفتار ماند و گل ز رنگ و بو گذشت گوشہ چشم نمود از دور و گفت آہو گذشت شانہ خیر نم چہ سال از تار آن کیو گذشت	در چمن آن سرور عنابر کنار جو گذشت داشتہم ز آن شوخ آہو چشم اسید نگاه پای چوبیس راہہ باریک رفتن مشکل است
---	--

از دلم سردی مجو این شمع از کافور نیست رحم کن چشم لغیم پنبہ ناکور نیست شمع را صبح سعادت جز شب دیکور نیست	یک نفس از سینہ ام کوز محبت دور نیست تا بکی باشد ز درد انتظارت نون چکان تیرہ بختی بادل روشن شگون دلرد منیر
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آئینه را که عهد کن تو بسته است  
از شرانه کاکلت بزبانها افتاده است  
لبگاه جلوه برافشان زنا گیسو را  
بجز منیر که طاق است در سخندان

سرگزشت گریه از مژگان مایه بشنید  
از کیه مستی زدم در دامن زلف تو دلت

ما برنگ شیشه صاحب مشرب و آزاده ایم  
چون حباب باده از مستی درین بزم نشاط

گر چشم تو نکته دامن بودی  
من آئینه را ندادمی روی

ای ز عکس چهره ات گل در آئینه را  
چون ثوی با آئینه از جلوه سازی روبرو

تا همت مرا بخاموشی دکت رسی  
نی را ز دلم مانده و نی من بر جای  
از حسن تو نگر تو همه برده زکات  
بی کرد رقص و صف لببت را قلمم

قدم برون نهند قام من ز منزل خویش  
سهی قدان که گرفتار جلوه خویش اند

منم آنکه کوس دالت ز شکوه نکته دانی  
رخ صفحه ز آب گوهر همه خست و شوی یاب  
چون نسیم تو بهاری چو هوای صبح گاهی  
ز متانت و جزالت همه لفظ و معنی من  
چو ردم کوی ملکستان غزل مرا لرزاند  
من و آتش محبت تو و آتش جوانی  
ز غبار سینه بادا همه عمر بیره چشمی  
سبق کرشمه کم ده مژگهای سحر فانی  
بتو داده شرح کوزم بتو گفته حال اضم  
همه گوش چشم گردیده گوش آنم

نه مرا از زبان شکوه نه ترا دهان خنده  
من و رنج بیزبانی تو و قید بید هانی

با صورت تو نقش در سنی نشسته است  
تا در شکست دل مگر خویش بسته است  
ز تار گیسو زه کن کمان ابرو را  
کسی نه فهمد مضمون بیت ابرو را

از زبان موج حرف آشنا باید شنید  
از زبان شرانه ام اکنون چه باید شنید

تازه رو مانند راغرف صاف دل چو باده ایم  
رفته ایم از خویش تن تا چشم را بگشاده ایم

مژگان تر از زبان نبودی  
گر روی تو در میان نبودی

جلوه صفت بود فعل بهار آئینه را  
عکس رخسارت کند آئینه دلا آئینه را

راز دل خویش تن نگویم بکسی  
مانند حباب گر بر آرم نفسی  
بر صبح نوشته شام خط تو برات  
یک یزه گنزد از سر آب حیات

بود چو صورت آئینه زیب محفل خویش  
چو نخل شمع دو اندر ریشه در گل خویش

زده خرد و ضمیرم بقلم و معانی  
رگ ابر فامه من چو کند گهر فانی  
سخنم بتازه روی تو نسیم گل فانی  
چو فرد بکینه سالی چو هوس به تو بانی  
همه بلبلان گلشن زره مزاج دانی  
من و عشق جاودانه تو و حسن جاودانی  
که ز خط عارض تو نیکند کوا و خوانی  
که با بروت ز شغوفی ننگند هم زبانی  
مژه ام ز گرم خونی ننگد ام ز تر زبانی  
که پیام ناز گوید بمن ابروت زبانی

About his prose-works and letters we will see later on.

His death took place on Monday the 7th Rajab in the year 1054 A.H./1644 A.D. in Akbarabad. His dead body was brought to Lahore.

Death in  
1054 A.H./  
1644 A.D.

Hakim Rukun-ud-Din Mas'ud Masih.

Hakim Rukun-ud-din Masih was the son of Hakim Nizam-ud-din 'Ali of Kāshān and began his poetical career at the court of Shah 'Abbās I, and in A.H. 1006/1597 A.D. when he was setting out for Māzandarān he left the court in consequence of a small slight, saying:-

گرفت یک صبح دم بامن گراں باشد شام بیرون میرم چهل آفتاب از کوشش

After that he came to India in the reign of Akbar and found favour with Jahāngir and Shāh Jahan.

He was not only a good poet but also a great physician who could cure all kinds of diseases. He was counted amongst the friends of his majesty.

His merits.

He wrote the following chronogram at the time of Shāh Jahan's accession to the throne:-

فرم و شاد و کامران باشد  
همچو حکم (خدا) رواں باشد  
"در جهان باد تا جهان باشد"

بادشاه زمانه شاه جهان  
حکم ادب و خلاق عالم  
به ریال جلوس او گفتم

=1038 A.H./1627 A.D.

Shāh Jahan gave him rupees 12000. In A.H. 1041/1631 A.D. he went on a pilgrimage to Mashhad and at the time of bidding him farewell Shāh Jahan gave him a Khila'at and rupees 5000.

Three masnawis:-

His works.

(1) مجموعه Anecdotes of lovers.

beginning:- خداوند امر ابرار از خاک  
بآتش عنفراکم بشوپاک

The title occurs in the following line:-

اگر تو فیق حق ساد تماش  
ز مجموعی شود مجموعه نامش

(2) A masnawī, entitled *Sāqī-Nāmā* in praise of Shah 'Abbās, beginning with:-

دلچسپ از این دست بردنمار      بتاراج میخانه دستی برآر

(3) A masnawī without title relating to the adventure of a caravan at the tomb of Ḥatīm; beginning:-

بیره شبی چون شب هجران یار      بخت کیه پوش مرا پرده دار

On the first page is a Persian note stating that this very rare work of Ḥakīm Masīh Ruknāi Kāshī, the master of *Ṣaīb*, had been presented by Ziyā-ud-Dīn Aḥmad Khān to Col: William Hamilton at Delhi on the 17th of January A.D. 1687.

The story of Ram and Sita in masnawī rhyme by Masīh beginning:-

خداوند از جام عشق کن مست      که از مستی فشانم بر جهان دست

The prologue contains a long Panegyric on Jahāngīr and the author's apology for having taken his theme from a heathenish tale.

Mirza Ṣaīb says about him:-

ایں آن غزل حضرت رکناست که فرمود      پائے ملخه پیش سلیمان چه نماید

Another poet says:-

میان همغسار خواستم میخارا      هزار شکر که دیدم حکیم رکنا را  
سفینه سخن از در طه برکنار آمد      گزربا حل ایران فتاد دربارا  
کهن شراب جوان نشئه طبیعت او      نوید عمر طبعی دید احبارا  
ز مے مباد تهی دست لاقه که راند      بپای بوس مرا پیاله مارا

اگر خواهی که سبزی زور فقر و لطف با من      بچنیهای فغفوری بزن کشکول چوین را

His verses

Risala Ma'arif 39, 1937, 30, Bodelian Library Catalogue II. 1409, India Office Library Catalogue, 858, Catalogue. Asiatic Society of Bengal, 342, Bodelian Library Catalogue - I - 301, 691.



His verses. بزه پا مال است در زیر دفت میوه دار در پناه اهل دولت هست خواری بیشتر

در پیر یکد و روز صبورم که از فراق چوں شاخ نو بریده ندارم خبر هنوز  
در شب تاریک عالم شخص پاپیدا نبود گر کسی شناخت ما را آن ز نقص ما نبود

رباعی

هرگز نشدم بسوزنی بارِ کے  
و یں دیدہ ندوخت بر تارِ کے  
صد شکر کہ در جہاں خستہ ہرگز  
تحت الحنکی بقصد دتارِ کے

راست گویم آن بر چشم غناک مرتبت  
گر بہ پای عاشقان فاری دیں صحرانید  
کشتہ شد دل در میان این دو چشم  
کز لفاق آن دو کفران کیش دلاکتہ شد

پروانہ صفت اول شب ساز ہلاکم چوں شمع مرادم بسحر گاہ مبینہ از  
گراز تمام جہاں بگذری ز نیمہ گزر متاع شہر صفہاں بنزدہ رود انداز

عیم مکن چوینی با فروش و نالہ می آیم  
کہ رود گنگم و برگشتہ از بنگالہ می آیم  
آقد صبار کویت و از عدم رسیدیم  
در منزل این دو مشتاق نیکو ہم رسیدیم

Dewan - Contents.

Ghazals in alphabetical order with some qit'ah's at the end.

Rubais beginning with:-

دیدیم برون ز راه و پراہ خدا گفتیم رموز عشق اللہ خدا

Qasāid beginning with:-

ای صاب غم تو بر انگشت وی کلید غم تو ہر انگشت

He died in Kāshān in 1066 A.H./1655 A.D.

Death in

رفت بسوی فلک باز میح دؤم : 1066ھ

1066 A.H./1655 A.D.

'Alī Rīzā Tajallī.

'Alī Rīzā Tajallī came to India from Shirāz during the time of Shāh Jahān. He received his education at Isfahān. 'Alī Mardān Khān son of Kunj 'Alī Khān who in 1048 A.H./1638 A.D., the 11th year of Shāh Jahān's accession to the throne came to India from Kandhār and was raised to the rank of 7000 and the title of Amir-ul-Umarā, welcomed him and appointed him a teacher of his son Ibrāhīm Khān, and highly honoured him. Likewise all the Iranian nobles showed great favour towards him.

Came to India during the time of Shāh Jahān.

After sometime he longed to go back to his native place and went to Isfahān. Shāh 'Abbās II showed great kindness towards him and in 1072 A.H. gave him a village named Ardkhān and in 1083 A.H. Shāh Sulaimān Safwī called him to his own court. He was in Isfahān at that time.

Went to Isfahān and in 1072 A.H. Shāh 'Abbās II gave him a village of Ard Khan and went to the Court of Shāh Sulaimān in 1083 A.H.

He was a good writer of a happy temperament. He wrote wonderful qasāid, ghazals and maṣṇawīs.

Merits.

His dewan consists of ghazals and qasāid.

His maṣṇawī Mi'raj-ul-Khayāl is well-known. It begins thus:-

در سرم دیگر همای عشق یار      تخت طرح آشیان از خار خار

After the introduction this poem is divided into

11 Chapters, the headings of which are as follows:-

خطاب با هموس - جواب از زبان هموس - تعریف عقل - مصاحبت بین عقل و  
بیان خیال جنون - مناجات - خطاب بجنون - وصف عشق -  
مواپ اندیشی جنون - وصف العیش - مثنوی.

فغانم بیتو شهراد لخر شد مرغ و ماهی را      بچشم صبح چوں داغ نیست کانه از دیبایی را

خیالش چون شود خمیازه فرمای برود و شوم  
لبالب می شود چون هاله از مهتاب آغو شوم  
در ره محل نشینان وفاداپس مباحش  
تالوانی لوی گل گردید خار و فس مباحش  
خواهم چو بهله با تودی همسوی کنم  
دسته بران میان زده قالب تنی کنم  
بیا که بیتو به چشم نظاره زندانی است  
نگه بدیده چو زنار در سلیمانی است  
هر چه آید در نظر آئینه دار نازاوست  
کفر و ایمان چون دو چشم از یکا در گردن است  
نفس بد را اگر در فیض نفیس دیگر است  
آنچه باز بنوری ماند نیش است و بس

همچو بالنوز چه بگرد زده چه صداله یکیت	نقطه و دائره شعله جواله یکیت
در قطره قطره غوغم پیکان آبدار است	چون استخوان که پنهان در دانه انار است
بکوری بگذرد به مهر رویش عید نوروزم	بود بی نور صبحم چون بیاض چشم قربانی
بیتو از چشم ترم شورش جیموں پیدا است	چون رگ لعل مر بر مشده در خون پیدا است
محبت شمع فالوس است که پوشیده می ماند	غم او عاقبت در پرده رگوا میکند مارا
بسکه در مشت غبارم یاد رویش نقش است	گرده تصویر او شد هر کجا گردم نشست
مرا هم مشرب بتخاله دارد در دوش و دوا	بود گرسنگون با سم بهمان لبریز فوناب است
چکه بدامنم از دیده لخت دل با اشک	برنگ شعله که بار و غن از چراغ چکه
بیتو بر من ماهتاب امشب شب دیگر نه است	نور شمعم چون طلایی گشته خاکستر نه است

He died in 1088 A.H./1677 A.D.

Death in

1088 A.H./1677 A.D.



Mulla Muhammad 'Arif Shaidá.

His birth place and native place is Fathpúr Akbar-Birth Place Fathpúr. Abád where his father, a native of Mashhad, had settled.

Though he was brought up at Fathpúr he migrated to Delhi.

He was successively patronised by 'Abdur Rahím Khán-i-Khánán, Shahriyár and Sháh Jahán.

He was endowed with pungent wit, ready intelligence and some originality. He could compose a qasída within His merits. an hour.

He ruthlessly criticised Qudsi and was a sworn enemy of his contemporary Mir Iláhi.

He wrote a didactic masnawí on the model of His works. Makhzan-i-Isrâr of Nizâmí and named it Daulat-i-Bidár.

بسم الله الرحمن الرحيم  
آمده سرچشمه فیض عظیم

His Dewan is a manuscript consisting of ghazals in alphabetical order of which the first extant begins as follows:-

نه موج آب نکارد زلف ترا نه دست باد زنده شانہ مار زلف ترا

The Ghazals come to an end on the last page at the bottom of which the rubá'is begin as:-

ای همجو سرشک از منزه برجسته زمن ای بوده ترا گریز چوں بسته زمن

It may not be out of place to quote what Hakím Ruknái Káshí says of our poet:-

میحار البشید ایاں عالم الفتی باشد بجز تشید انگوید شعر گو کس در زمین من

In one place Shaidá says:-

شعر برجسته تشید اعمه جا مشهور است نیست حاجت که بدیوان مرتب نگرید

Shaidá raised an objection to Qudsi's verse, whose mattá' is as follows:-

Catalogue-Rieu's Supplement 206, Risala Ma'arif, 39, 1937,  
Sprenger's Oudh Catalogue 124, Catalogue Rieu I.370.

قدسی گفته عالم از ناله من بی تو چنان تنگ فغاالت که سپید از آتش نتواند برخاست

شیدال بعد از تمهید فراوان ای سخن بکنج پیر منده باندیشنه لسنج  
مقدمات در اعتراض ناله در سینه هوایی است که بی قصد و د  
میگوید. عالم از وی نشود تنگ ولیکن ز ملال  
خود گرفتیم که جهان تنگ شد از ناله تو  
نیست ترتیب دو معراج بهم بطیظیر  
تنگی عالم از ناله نه کیفیت اوست  
تنگی جاز کجا تنگی اندوه کجا

On hearing the following verse of Shaidá Sháh Jahán was furious and ordered that Shaidá be turned out of his country.

چیت دانی باده گلگون مقفا جویری حسن راپروردگار و عشق راپیغمبری

Shaidá wrote the following and these orders were cancelled.

جهان پناهاش البقره و جاه و شکوه  
فراخ حومه چون دور آسمان بلند  
چو شاعری نبود غیر ساری بهمن  
چو سحر حق بود و سحرش بود کافر  
بو صف باده زمین سر زده است معراج  
چنین که لفظش خاص است همیشه عام  
بدین دو لفظ که پروردگار و پیغمبر  
نه باده پرورش من میدهد یک کر  
نه باده میدهد از شاه عشق راپیغام  
چنین که می کش اسرار مولوی جانی  
بو صف می زمرانی دوباره قلقل می  
مرا بکفر چه نسبت بود چو به زمین  
حرام کرد خدای منافع للناس  
همین نه تنهای حرف آب انگور است  
هر چه کس شده سرت هست باده او  
معنی است آله سما هوای شما  
در اصطلاح بزرگان تعلق آمده می  
چو شکر و سحر نباشد بغیر خواب و خیال  
چه بودی از سخن پرورانی یکی بودی  
بعهد من که از آن قدر من بیفزودی  
ز شاعران شهنشاه کسیت هم من  
که ام شاعر و کوشا و کجا شاعر

نیافریده خدام تو را عدیل و نظیر  
بلند مرتبه چون آفتاب عالم گیر  
اگر چه طلال است دور از تقصیر  
میرا از آن چه گریز و مرا ازین چه گزیر  
که گشته در زبان همه صغیر و کبیر  
بخاس و عام بود شهرتش چو بهر منیر  
بشعر درج نمودم بفکرت و تدبیر  
چنانکه پرورش طفل داده دایه ز شیر  
بود چو دور ز معشوق کس نشا پذیر  
که هست گفته او دور از در تقصیر  
به از چهار قلش گفت فارغ از تکفیر  
سخن چنین کند و هیچ نایدش بغمیر  
بکنت در صفت می چو کردگار قدیر  
بخش مردم معنی پرست عبرت گیر  
اگر چه قاده بچو نی بهمال و نظیر  
فلاخ قول خدا چون کند کسی تقیر  
که هست موجه می پای هوش از بخیر  
بخواب هر چه کنی نباشدش تقصیر  
چو رودکی و کسائی و انوری و ظهیر  
ببزر شاه جهان پادشاه عالم گیر  
که از شعورند اند شاعر از تخمیر  
نه مردم اند باندیشنه پیکر تصویر

نشا عراں چنیں کن حساب برگیرند  
کنوں ز توبہ بعد ز خطا پذیر آئم  
مرا چو شاه براند کجا تو آئم رفت  
همیشه ثانی صافقران با صاف باد

بیتو نگر روزی گرسوی گلشن گر گذر باشد را  
تازه سازم هر سحر چون صبح داغ خویش را  
لاله در گلشن سیم است و نرس در رخسار  
گر تر از گلشن می خورد دل کنم عیبم مکن

اشعار

بیا ای غزل گو غزل سرائی  
نوا ای لبت تابه گوش من آید  
ز خوابان شهر و غزلان صحرا  
چو آب جوانان نواز است مملکت  
بهر زندگی من بپیماب قائم  
اگر نرس از چشم من تو لاف  
تو گر آفتابی که برین به تاب  
تو بیکانه خوی و برتر زند آئم  
چو پند حکیمان برو دهنوازی  
جدا از تو میوزم آری بسوزد  
بزلت گر گیر و بالای برکش  
عده و عده وصل دیگر نشی  
بدین خنکها عجب غام کلامی  
پرسی پرس من چو دوست دارم  
نیای بروں از دل تنگ عاشق  
لبزهاں تو سر نهاده بیکر  
جهاں بادشاهی که باشد مسلم  
علی ولی سرور هر دو عالم  
ز بیم دم تیغ او کینه چورا  
بس پند زور و زلفش نباشد  
اگر عدل او لشکر دل تمام

من قصیده المنقبته

کاشکی دست من زباں بودی  
چه شدی هر کجا سخن رفتی  
مگر ز رفتی بر آسمان عیسی

ایفا

هوای شمس زلفت فاهی از کوشه بروں آرد  
هوایت در سر من کجند که در زیر دم تیغ

اگر گیسو بر افشانی هوادر مشک ترنجی  
فسونگر داند آن خاک از وی بوی مار آید  
نه من دودم نه تو بادی نه من زلفم نه تو ثانی  
بدین حسن تو نگر زلف چوں دلق گداری

ز خاک روید شاعر بحر مدح کشمیر  
بو صف می تنگشایم لب از ره تقریر  
بکاه راندن از کف انجا رود و کشمیر  
ز بند کال بکرم جرم بخش و عذر پذیر

سبزه و گل تیغ و طشتی در نظر باشد مرا  
تا قیامت زنده می خواهم چراغ خویش را  
تا یکی از می تهی بینم ایام خویش را  
باغبان از آب دارد تازه باغ خویش را

تو ای گل نه بابل غزل چوں سرائی  
ندارم سر خوشش از بینوایی  
فدایت همه شهری و دوستان  
که در چشم آبی و در دل بهوایی  
بار زلف تو به از کیسمیانی  
ز کوراں نباشد عجب پیچیدانی  
و گر نه خوابی بچشم من نیایی  
بجز تو کسی در خود آشنایی  
چو حرف سفیران خود جانگزیانی  
چو از انگبین موم یابد رهایی  
به پیری مرا سبزه و هم عیانی  
چو از ناز باخوی خود بر نیایی  
نه بس سخت روی عجب مست رانی  
نگوی که با من تو دشمن چرانی  
که دانسته افتاده در تنگنایی  
مگر ناز شاه فرماں روائی  
بزرگی و قدرت برو بزدانی  
که چرخش ستاید باں کبر رانی  
کند هر سر مو بتن از دمانی  
کسی را دل و دلت زور آفرانی  
کی از سنگ آید بروں مومیانی

تا هر کار کامراں بودی  
پای انصاف در میان بودی  
زیر خراں با که هم زبان بودی

شکر فند تو مور جوهر از خنجر بروں آرد  
چو شمع از جیب خود دهر دم سر دیگر بروں آرد

و گر رخساره بخانی شب قادر مشک ترنجی  
شناسم بوی زلفت را اگر در مشک ترنجی  
که چوں من بیشتر پیچم تو با من بیشتر پیچ  
که محاسن سائباں رخ کنی که بر کمر پیچ

Shaidá spent the last days of his life in Kashmir, enjoying the pay which he received from Sháh Jahán, he died in Kashmir in 1080 A.H./1669 A.D.

Death in 1080 A.H.



### Chandarbhān Brahman.

He was the son of a Brahman of the Panjab called Dharamdāss. The native home of Brahman was Akbarābād. He was born at Lahore. Native home Akbarābād. Born at Lahore.

He studied Persian etc., under Mulla 'Abdul-Karīm. He became a Secretary to Mulla Shukrullāh-e-Shirāzī entitled Afzal Khān who later on became a Wazir-i-Kul in the first year of Shāh Jāhān's reign and died unfortunately for Brahman in 1048 A.H/1638 A.D. Brahman was then appointed Waqīah Nawīs Huzūr and his duties were then transferred to the office of Darā Shikōh. He was a Secretary of Afzal Khān Wazir-i-Kul. Appointed a Waqīah Nawīs, then transferred to the office of Darā Shikōh. He then attended upon the emperor on his journeys and to record daily occurrences و قاع at the court, but after a time was transferred to the office of Darā Shikōh, who had a great liking for his style thence forward he remained with Darā until at last the prince was killed in the war of succession. At the tragic death of his beloved master in 1659 A.D., he retired to Benares.

From his munshāat we know that Brahman had 3 brothers of whom Udāi Bhān and Inder Bhān lived as assetics after renouncing all worldly connections. Brahman had a son Khwājāh Tej Bhān to whom his father suggested to choose the career he himself adopted.

He could write prose and poetry with equal elegance. Prince Darā Shikōh used to quote Brahman in and out of season out of a sheer regard for the Poet, in order to win the Emperor's favour for him. His merits.

Brahman has created an exemplary style of which simplicity and fitness are the two important factors. He is one of the best munshis who ever flourished in India during the muslim rule as well as the greatest poet of this period. Simplicity is his greatest virtue in prose as well as in poetry. All his ghazals are saturated with the spirit of mysticism.

Another distinctive aspect of his poetry is that he has no qasida in his dewan. In the Chahar Chaman however, there are several Qit'ahs and rubais which were recited by the poet in the presence of Shah Jahan.

Brahman was a good natured person of a tolerant disposition and wide-outlook and a well-wisher of all according to the 'Amal-i-Salih. Though a Hindu by faith, he posed to be a Muslim. In his writings he strictly abides by the ceremonials and rituals of Hinduism. He was a man of sympathetic nature and it is said he wept in ecstatic trances like the Sufi divines.

We find in his munshaat several recommendatory letters to certain officers about some of his co-religionists inviting help and patronage for the helpless Hindu Munshis, who were out of employment.

He had a graceful shikistah and Nastaliq hand.

Once he was told to read a poem in darbar and he read the following couplet:-

مراد لی است بکفر آشنا که چندین بار  
بکعبه بردم و بازش بر زمین آوردم

Shah Jahan on hearing this became furious, but Afzal Khan at once read the following verse of Sa'di:-

فرعیه اگر به مکه رود چو بیاید هنوز خراب است

Shah Jahan laughed at this.

- (1) Chahar Chaman (2) Guldestah, (3) Tuhfat-ul-Anwar His works.  
(4) Nigar Nama, (5) Tuhfatul Fusahi, (6) Majmuat-ul-Fuqara, (7) Dewan of Iyrical odes.

Contents of the dewan

- (1) Ghazals beginning with:-

ای برتر از تصور و هم گمان ما  
دی در میان ما و برون از میان ما

- (2) Rubais beginning with:-

مارا چو بحال خود شناسا کردی  
از خار گل و زقطره دریا کردی

صغیر عندلیب از جابر اهل محبت را که حرفی گفت نادانی و پروا ندانندناض

His verses.

چشم تا بر هم زدی آغاز شد انجام عمر  
طی شد ای ره آن چنان کاواذ پای نخواست

متاع حسن ترا طرقتی رود باز اراست که کس نیافت و عالمی فرید اراست  
بگلش دل فابگری تماشا کن درین چمن گل خود روی داغ بسیار است

کجاست باده که عالم بیا داداده اوست  
اساس آب بر آتش بنا نهاده اوست

گره بزلت تو افتاد و جای آن دارد که بر زبان سخن مدعا گره گردد

نظریه شاهد معنی ز پرده دوخته ام  
حجاب عینک چشم است مرد بینا را

کنم ز ساده دلی بند دیده مترگان را  
بگرفتار شده ام باز جای آن دارد  
همیشه زلف ترا اضطراب در کار است  
شبی خیال تو آمد بخواب و آسودیم  
بر همین از تو سخن بی دلیل میخواهم  
بمشت فسخ نتوانست راه طوفان را  
که لاله زار کنم دامن و گریبان را  
چگونه جمع کند خاطر پیرشان را  
دگر ز هم نکتادیم چشم گریان را  
که اعتبار نباشد دلیل برهان را

فزل

As we have already seen he renounced the world after the death of Dárá Shikóh and went to Benares, where he died in 1073 A.H./1662 A.D.

Death at Benares in 1073 A.H./1662 A.D.



Mulla Tughra of Mashhad.

He came to India towards the end of Jahangir's reign. In the reign of Shah Jahan he was appointed Munshi to Prince Murad Bakhsh. He travelled with the Prince all over the Deccan and subsequently settled in Kashmir. In praise of Prince Murad Bakhsh, the poet wrote several prose treatises known for their highly ornamental and florid style.

A Munshi of Prince Murad Bakhsh.

He was a poet of great distinction but even as a prose writer he is very highly spoken of by his biographers.

His merits.

He is the author of a voluminous Dewan in which and especially in a qasida in praise of Raja Jaswant Singh he has used many Hindi words. The latter begins as follows:-

His works.

روزگاریست که چشم انتظار این امید دارد راه ترصد دود

Contents of his dewan called, Kulliyat-i-Tughra.

(1) Saqi Namé - a very long and extensive masnawí in imitation of Zuhurí's beginning with:-

زهی لطف سازنده آب و خاک برقص آورد سبز طادس تاگ

(2) Tarif-i-Kashmir - another masnawí in imitation of Zulali containing a poetical description of Kashmir and evidently composed during his stay in that country towards the end of his life beginning:

حکمت او در کشود غمگده خاک را پر گهر اشک صافت حقه افلاک را

(3) Muqattaat including fards, short masnawís, mukhammasat, a few ghazals etc. beginning with:-

تبارک الله ازین بزم عشرت افزودی که عیش میرسد از وی پیمانه جهان

(4) Ghazals in alphabetical order, except the first one, beginning:-

غمیشه لوفظ دیوان مارشک گلستان زبسم الله بر سر گریز در بحالی

The first alphabetical ghazal begins as follows:-

تا نام تو سر دفتر معینت رقم را بر فرد بیان سجده ضرورت است قلم را

(5) Qasaid in praise of Kashmir, Shah Jhán and other persons of distinction beginning with:-

حکمت او در کشود نمکده فاک را      پز گهر اشک سافت حقه افلاک را

(6) Qitáhs.

(7) Faris beginning with

صد دل بیک نگاه تو روز دجا جدا      یک آتش است و شمع فرد روز دجا جدا

The first mashawí begins thus:-

بنام آنکه شد سازنده چرخ      بر قمش چرخ چون معرفت در کرخ

(8) Rubáiyát beginning with:-

یار ببتنم شورش مستانه بده      دجی زمینی عشق چوپیمانه بده

There is a rich collection of refined prose-

writings:-

کلام طغرا

دلا چو شمع رگ گردن ملائم کن      زهر دادن سر پائے خویش قائم کن

کج نیاید کام دل بے اتفاق راستان      تا بقربانت شود بایتر می سازد کمان

کلاه فقر ترک گل و گیاه مکن      لیز ترک هوا صوف این کلاه مکن  
اگر چو آئینه سرتا قدم شوی همی چشم      بسوی دوست نگر بسوی خود نگاه مکن  
گدای عشق کزت جالشین خویش کن      نشسته باش و تواضع به بادشاه مکن  
عروساں را بسوی حبلہ نتوان برد بلائے      به آواز دهن و نه دفتر ز را بنیائینا کن

باید چو برق فنداں زناں از جهاں گذشت      نتوان چو ابر بر سر دنیا گریستن

سایه می افتاد از طغرا در ایام شباب      پیر چون شد می خورد از سایه طغرا بزمیں

Tugra died in Kashmir about

A.H. 1078/A.D. 1667.

Death

A.H. 1078/1667 A.D.

Muhammed Tahir 'Inayat Khan bin Zafar Khan Ashná -

(see his life in the 5th Chapter under the heading Ashná)

He died in 1077 A.H./1666 A.D.

Death.

India Office Library Catalogue I. 868. 866.

Storey 577, Sprenger's Oudh Catalogue 339.

Dewan-Contents.

His works.

(1) Qasaid beginning:-

باز شد فصل بهار و طرب آمد بوجد غنچه از فیض بهوالب تبسم بکشد

(2) Muqattat beginning with

باشنود اگر گفتگوی قحطی کشمیر باد بود کینه جوئی آسمان گریبان شود

(3) Marṣiyas or elegies in the form of tarkibbands, the

first being on the death of شاه منگلو مان عبدالسلام

heading:- در مرثیه شاه شهید امیر المومنین امام حسین شهید کربلا

beginning:

آنچه شورست ای فلک کاند ر جهان افکنده طائر آرام از آشیان افکنده

(4) Fards. (a) ابیات فرد مطلع (b) ابیات فرد غیر مطلع

(5) Masnawis beginning with a Saqī-Namé.

بنام فدائی که از قدر و شان خم باد و رانام کرد آسمان

(6) The masnawis in praise of Kashmir beginning with:-

بهار آمد دلا ساغر بکف گیر

Another series of short masnawis beginning with:-

زالوار مردان راه خدا چه بیگانه باشنوا از آشنا

(7) Ghazals in alphabetical order, beginning with:-

ای بستر تاج ز تو صید تو هر دیوانه حمد تو در لب اندیشه سرگردان

(8) Short ghazals and rubais mixed without any order

beginning with:-

نواای عشق ببل را سوی گلزاری آرد

9. Rubais in alphabetical order, beginning with:-

پیوسته بزییر خرفی بهره مرا طالع کوتاه باشد و ناله را

درد و در مان را دهد گر عرض عشق او بجا زخم برداریم و بگذازیم مرهم را بجا

His verses.

نافقان هم بدرش چشم طمع دوخته اند کور پیوسته نظر جانب بالا دارد

بنشین بگوشه اگر آزرده ز خلق پای شکسته تو بجای نرفته است

در سبکدایت آسایش سایه خوابیده قطع راه کند

بیت از ساقی نامه حکیمان ساقی به مجلس نشست چران بنفش مینا نگردد به دست



دندان فارقبضه ضحیر نمی شود      الفت میانه دوستم نمی شود  
 میتوان همچون غبار افشانده از پیرایه تنم      بلکه در راه فنا با خاک یکسان شد تنم  
 تیغ اگر در آب و آتش رفت بجهیزش      از حوادث گوهر مردانگی کز نش

He died in 1077 A.H./1666 A.D.

Death in  
1077 A.H./1666 A.D.

**Sálik Yazdí.**

He spent a part of his life at Golcondah, the early part of his life he spent at Shiráz. Then as a dervish he went to Isfahán and after that went to the Deccan in the service of Qutab Sháh, governor of Haiderábád. He next went to Sháh Jahánábád. Mullá Shafi'ái Yazdí being of the same country showed great favour to him and it is on account of Shafi'ái that he entered the service of Sháh Jahán in 1066 A.H./1655 A.D., and became a writer of beautiful verses and fine ideas.

Entered the service of Shah Jahan in 1066 A.H./1655 A.D.

**Dewan contents.**

His work.

Qasáids in praise of Shah Safwí etc:-

Chronograms, ghazals, beginning with:-

فداوندان به بخشای من خیدای مجنون را      که فرودم باشک و آدیکه کود دها من را

He died in Delhi in 1081 A.H./1670 A.D.

Death in 1081 A.H./1670 A.D.

**Bihishtí.**

Bihishtí was a panegyrist of prince Murád Bakhsh, the youngest son of the Emperor Sháh Jahán, who died in 1071 A.H./1660 A.D.

(1) Ashób-Námá-i-Hindustán. A historical masnawí from the time of the civil wars under Sháh Jahán A.H. 1067-1069/A.D. 1656-1659. Bihishtí has been an eye-witness of all the events related in this poem.

His works.

It begins with:-

بنام خدایت و نام خدا      کلام سخن سنج را ابتدا

Kulliyat-i-Bihishti - Contents.

(1) The praise <sup>followed</sup> by numerous qasaid extolling the virtues مناقب of the Imam 'Alī bin Abi Talib and the successive Imams. It begins with:-

مرا که بود دوران همیشه پای میر  
برون نمیرود اکنون ز کوچه زنجیر

(2) The qasaid in praise of Prince Murad Bakhsh begins as

آمد بهار تازه که زیب جهان دهد  
خله دکن خازن جنت نشان دهد

(3) The qasaid in praise of Nawab Zafar Khan who was a nobleman and author of Shah Jahan's time and died at Lahore in A.H.1073/A.D.1662,

beginning with:-

تا بکی بندم صنای صبر بر پای شتاب  
من که چون سیماب می غلطم بخون اضطراب

(4) The tarkib-bands in praise of the poet's teacher, whose name is not given, but it appears that he was also a poet and lived at Herat, begins with:-

ای مصفا دل ایاغ از تو  
بزم از ساقی و چراغ از تو

(5) The tarji'-bands, beginning with:-

ای تشنه جگر جو بحر مخدوش  
بنشین چو لب سرب خاموش

(6) The ghazals arranged in alphabetical order begin with:-

ای نور هویت ز جمال تو هویدا  
خوبی بتو خستت تبارک و تعالی

(7) The Muqatta'at in praise of Firdausi in scorn of Khaqani and in complaint of the thieves of poetical style followed by Muta'ibat beginning with:-

هر کس وفاز صحبت اهل زمانه فوات  
بز تخم غم زمزرع امید او تراست

(8) The chronograms whose dates range from A.H.1051-1066 A.D. 1641-1655.

The first chronogram is that of Murad's wedding beginning with:-

بفضل بزرگال گلشن هند که بود ایام عیش و نشاط دانی

and concluding with:-

بود تاریخ این عقد همایون  
سلیمان زمان بلقیس ثانی

(9) Rubaiyat beginning with:-

ای سبخر از خویش زمانی نخود آ  
شاید که از خویش تن بری ره خدا

He has carefully described in verse the scenes His merits.  
of battles which he himself has witnessed. His verses  
are simple and easily understood. He does not use  
bombastic words in his poems.

He says in his verses that he had witnessed every-  
thing about the battles he speaks about:-

من این رزمها را همه دیده ام ز کس همچو افسانه نشنیده ام

He gives the title in the last line:-

شد این نامه از همت دوستان مسمی با شوب هندوستان

Bihishtí died in 1072 A.H./1662 A.D.

Died in  
1662 A.D.

Mirza Razi Danish.

Danish came to India during the time of Shah Jahan  
He was the son of Mir Abu Turab who was also a poet  
under the nom-de-plume 'Fitrat' and who died in 1060 A.H.  
1649 A.D.

Danish joined the service of Shah Jahan and in  
1065 A.H./1654 A.D. wrote a qasida in praise of the  
Emperor and received a reward of Rs.2000.

که این قطاب نمایان ز عالم بالا است فطی که در کف دست مبارکش پیدا است بر طوط که زنده پرهای بخت و فقا است زمین به بوس که این بادشاه نور فدا است بروز مهر که برق سیاهی اعدا است کسی که کرد دین بارگاه قامت راست دقیقه یاب نگاه و رموز دان ادا است سواد خوان خط صیغه محیفة نما است	سجود در گه صامقان ثانی کن مخواس بلند که تفسیر آیه کرم است جہاں بوسعت دولت کرای بایستن نیست ز رتبه سایه حق گفته اند شاهرازا چراغ خانه نختست شعله تیغش سرش بشوکت گردون فردنی آید بایں بلند مکان عرض حال حاجت نیست بنور شعله ادراک در سیاهی شب
--	--

A few couplets  
of the qasida.

He also received rewards from Dará Shikoh who was  
highly pleased with the following verses of Danish:-

نکمت گل مایه شور جنون در سر شود قطره تانی می تواند شد چرا گوهر شود	موسم آن شد که ترمین پرور شود تاک را سیراب کن ای ابن سراج در بهار
---	---



لی دماغم کاش ازیں یک پرده نازک تر شود  
می بده ساقی بقدر آنکه چشمی تر شود  
در میان انجمن پرده آنه خاکستر شود

نالہ بلبلی نہاں در پردہ برگ گل است  
ماہذوق گریہ مستی دریں بزم آدمیم  
را دلپوشیدن نیاید دانش لبی تاب عشق

Darā-Shikōh rewarded him rupees one lakh for the verse:-

تاگ را سیراب کن ای ابرینسان در بہار  
قطرہ تائی می تواند شد چراگو ہر شود

and the prince added to it the following verse:-

سلطنت سہل است خود را آشنائی نکر کن  
قطرہ تا دریا تواند شد چراگو ہر شود

He also stayed with Shāh Shujā' in Bengal for some-

time and then went to Haiderabad and was greatly admired by 'Abdullāh Qutab Shāh, governor of that place. He stayed there in great honour and was appointed by 'Abdullāh Qutab Shāh his Naib. In 1072 A.H. he asked permission for going to Mashhad. He writes the following verse in praise of Kābā.

بساط دلربائی در میان است  
چہ معشوقانہ خود را جلوہ دادہ  
بگرد آن تواضع میتوان گشت

ز خوبی کعبہ معشوق جہاں است  
برونی نو نیازان در کشادہ  
جمالش عذر خواہ ز حمت دشت

دروصف کعبہ

بہشت بی گمان عالم خاک  
چو ابرو طاق محرابش خدا ساز  
نمایان تالویش از سایہ اش راہ

ہمایوں کعبہ سرکوب افلاک  
ز حق بیگانگان را آشنا ساز  
ز دیوارش فلک را دست کوتاہ

دروصف روضۃ والا

He says about

Hindustan:-

میان ہندو دایر انم دودل داشت  
در آن آئینہ روی کار دیدم  
سیر رنگی ہندو آمد بیاد م  
در آن گلشن بلند آوازہ بادا  
فضای ہندو باغ دلکشانش  
سواد ہندو بزم سایہ گل  
نمک بالعل سبزان تازہ کردم  
چو طوطی سبز در ایران غریب است  
محکم بخت آزمایان را سوادش  
بمردم پردہ روی چون دیدہ مشہور  
پر طوطی بود برگ خزانہ اش  
ہوا برد از سرم فکر سر انجام

پریشان خاطر پیایم بگل داشت  
حجر را در بغل پنهان کشیدم  
جلاچوں از سوادش دیدہ دادم  
پد رکز من روانش تازہ بادا  
نشاط آباد غربت بود جایش  
شد از تحریک آن سرگشتہ بلبلی  
حقیقت را بلند آوازہ کردم  
نگہ را حسن گندم گول نصیب است  
گہرا قدر در خاک مرادش  
کوادی دیدش سرفایہ نور  
ز بس سبوات نخل بوستانش  
رسیدم فصل ثویبہای ایام

A dewan consisting of a small number of his poems called اشعار دانش. These are chiefly quatrain work. and a few are ghazals, it begins as follows:-

بود شب ہانالہ بلبلی دل تنگ آشنا

Mir was a good natured person and his verses are beautiful.

He died in 1076 A.H./1666 A.D.

Death

1076 A.H./1666 A.D.

### Mir Ilāhī.

Mir Ilāhī Imād-ud-Dīn Mahmūd Ilāhī Husainī belonged to the family of the Sayyids of Asadābād of Hamadān. He was the son of Hujjat-ud-dīn. In 1010 A.H./1601-A.D. he went to Isfahān for the sake of prosecuting his studies and stayed there for 3½ years in frequent intercourse with the poet Hākim Shifā'ī and in 1015 A.H./1606 A.D. he came to India and stayed for sometime in Kabul, with the governor Zafar Khān to whom several of his poems one of them dated 1033 A.H./1623 A.D., are addressed. After some years spent at the court under Shāh Jahān and Jahāngīr he accompanied Zafar Khān to Kashmir in A.H.1041/1631 A.D., and resided there till his death.

Accompanied  
Zafar Khān to  
Kashmir in  
1041 A.H./  
1631 A.D.

He was a good-natured person of high ideals, who was greatly loved by his people. In his qasā'id he would bring forth good ideas, in ghazals he would give beautiful meanings and would put new life in his verses. He was a friend of Taqy Auhdy and Hājī Jān Muḥammad Qudsi. His poems were much liked by people.

His merits.

#### Dewan - Contents.

His work.

I. Qasā'id and ghazals are mixed together and they are not throughout alphabetically arranged, last verses rhyming in Alif.

آراست دکاندارچمن باز دکانرا گل بست و نادرست زمین و زمانرا  
بدل خوشست الهی القیانی را زبان شناس مکن مروت لب گزاری را

A masnawī in praise of Shāh Jahān and some rubā'is beginning with:-

بسم الله الرحمن الرحيم قافله سالار کلام حکیم

II. *Ilāhī's Treasury* containing the biography of about 400 Persian poets, alphabetically arranged.

Rieu's Catalogue II. 687, Risala Maarif 39, 1937, Berlin  
Library Pertsch 916, Rieu's Catalogue I. 370.

Edinburgh University Library Catalogue- 241.

In this Ilāhī mentioned chiefly the poets of the 9th and 10th centuries whom he called *شعراى متوسطين*. He also includes in it some of the 8th century poets on the authority of Daulat Shāh.

His verses.

چون غنچہ پیدہ خندہ ام رفتہ زیاد نالان چہ سبوی فالیم دورہ باد	از دوریت ای تازہ گل باغ مراد گریاں چو پیالہ پر دم در کف مست
چون شیشہ میل قہقہہ دارم پیالہ ام مانند استخوان بگلو ماند نالہ ام	تا عشوہ تو کرد بمستی حوالہ ام از بکہ فشک شد نفس من ز تاب دل
خط مشکینت کتاب حسن را شیرازہ بست چون خمار آلودہ نتواند لب از خمیازہ بست	چشم از ہر گردشی بانازہ عہد تازہ بست نشہ از تیغ او دارم کہ چاک کینہ ام
ما شیم دلی ہمچہ خور کنند دل از دل ماننی توان کنند	ہیچ اد ترادھاں چوں قند از مادل اگر کنند سہل است
بکشاکش مضمونست خوش این معرکہ پیچہ را آری بہ بیدار است غم خواب پریشان دیدہ را	بر روی تاباں باز کن زلف بہم تابیدہ را از زلف خواباں خار غم اما پریشانم پیوز
در شہر اگر مردم بیکار فرو شدند مشق نظارہ بردرق لالہ میکنند	ما از ہمہ کس پیش ہمائیم الہی مشکین فطاں برای تماشاى رودی تو
بآب دیدہ من میتوان تیمم کرد کہ نتواند کشیدن محرق بسایہ استادش	زمانہ بکہ مرا خاک را مردم کرد گرفتار است چند از سایہ را بار و آذادش
مردم دیدہ ما ہم لب گو یاد دارد کہ بردیش عرق از پاس میانشیند	بہ زبان آنچہ نگفتم بہ نگہ خواہم گفت نگہم گوشہ نشین خم ابروی کسی است

Ilāhī died in Kashmir in 1063 A.H./1652 A.D.  
On his grave are engraved these verses  
proclaiming the date of his death 'بود سخن آفرین'  
= 1063 A.H./1652 A.D.

Death  
in Kashmir  
in 1063 A.H.  
1652 A.D.

Ghani Kashmiri has also written a  
verse as a chronogram of the poet's  
death.

1063 A.H. = 'برد الہی ز جہاں گوئے سخن'



Mullá Sháh.

Mullá Sháh Muḥammad, known also by the epithet of Iṣán Ulláh, son of Mullá 'Idí was born in Arksá near Rustáq in Badakhshán. He came to India in A.H.1023/A.D.1614 and took as his spiritual guide the great saint of Lahore Mír Muḥammad Miyan Mír or Miyánjív who died in A.H.1045/1635 A.D., who initiated him in Súfism of the Qádirí order.

Birth place  
Arksá.

Mullá Sháh afterwards settled in a monastery in Kashmir which was built for him and his disciples at the expense of Dará Shikóh and his sister Jahán Árá began, both of whom were his devoted admirers and here he was frequently visited by Sháh Jahán.

Mullá Sháh's piety coupled with his scholarly attainments gained for him the reputation of being one of the greatest learned S<sup>aints</sup> of his age and soon attracted the attention of the nobles and princes of the country. Dará Shikóh one of the most accomplished princes of the Tímúrid sovereigns of India and a great admirer of Súfism placed himself under the discipline of Mullá Sháh, who initiated the prince in A.H.1049/A.D.1639 to the Qádirí Order.

His merits.

Dewan - begins as:-

His works.

در شرح آمد چهار عنق ظاہر      تاتانت بران چہار نور باعمر

Contents - I. Rubbáís of a religious nature with paraphrases in masnawí rhyme and comments in prose. Another series of rubáís in alphabetical order with paraphrases in masnawí. The same series without paraphrases in masnawí. Ghazals and qasídas forming one alphabetical series, beginning with:-

محمد آنرا کہ مرادیدن رویش دادا      در توفیق بر این بستہ خود بکشا دادا

The second series of rubáis includes chronograms relating to incidents of the author's life with dates ranging from A.H. 1023 to 1060/1614 to 1649 A.D. From these we learn that he wrote a Shash Ganj A.H. 1055/ 1645 A.D. and a commentary on the Surá Yusef A.H. 1057/ 1647 A.D.

## II. Maghawiat.

- (1) Risála-i-Walwalah - رساله ولوله - a treatise on lamentation in the metre of Khákání's Tuhfatul irakai, beginning with:-

از ولوله وصال یارم      بنگردل آفتاب زارم

- (2) Risála-i-Hósh - رساله هوش - the treatise on reason, beginning with:-

طرز خاموشی و طرح گفتن      همه کس میدانند غیر از من

- (3) Risála i-tarífát-i-Khánahá-u-Bagháí-u-Manázil Kashmir - رساله تحریف خانها و باغات و منازل کشمیر

Description of the houses, gardens and caravan saráis of Kashmir with a few lines in prose as introduction, beginning with:-

بکنم خانه خود و وصفی چند      چکنم خانه ز وصف است بلند

- (4) Risála-i-Nisbat - رساله نسبت - The relationship in the metre of Sanáís Hadíqah beginning with:-

محمد را نسبتی است با تو در دست      برادر هر که رفت بر در دست

- (5) Risála-i-Murshid - رساله مرشد - The treatise on the spiritual guide in different metres, beginning with:-

محمد ذاتی را که اصل ذات ماست      ذات او در اصل اصل ذات ماست

- (6) Yúsuf-u-Zulaikha - یوسف و زلیخا - beginning with:-

الهی حسن یوسف ده بیازا      بده عشق زلیخا این زبانرا

- (7) Risála-i-diwana - رساله دیوانه - treatise on the ecstatic beginning with:-

مراد دیوانه دارد هوشتیاری      تو هم دیوانه اگر هوشتیاری

- (8) Risála-i-Shahíyyah - رساله شاهییه - The Royal treatise beginning with:-

ای تو شاه جهان و تو دارا      دی تو دارا و تو جهان آرا

(9) Risálá-i-Hamd-u-Nát-u-Manqabat - رساله حمد و نعت و منقبت  
Treatise on the praise of God, the encomium of the Prophet  
and the eulogium of the Imams, beginning with:-

بیائید یاران محمود من کہ حمد کی ہست مقصود من

It was composed in A.H.1055/1645 A.D. and is preceded by a short preface in prose beginning:-

مدد للہ رب العالمین والعالمین ولعناً للانبیاء المرسلین والمرسلین

(10) Risálá-i-Bismillāh - رساله بسم اللہ - Treatise on the initial formula beginning with:-

بسم اللہ الرحمن الرحیم خال و فطر زلف و قد مستقیم

It is preceded by a preface in prose which begins thus:-

احمد لمن قال بسم اللہ الرحمن الرحیم وعلم الحمد لدفع الشیطان النخ

The masnawi itself is divided into 5 different parts. viz.

- |                  |   |
|------------------|---|
| (a) 100 baits -  | در تعریف مجموع بسم اللہ الرحمن الرحیم بطریق اجمال |
| (b) 2200 baits - | در تعریف مہر یک حرف بتفصیل                        |
| (c) 300 baits -  | در تعریف خلوت                                     |
| (d) 312 baits -  | در تعریف محبت                                     |
| (e) 100 baits -  | خاتمہ   |

This poem was completed A.H.1057 or rather in the first 7 days of A.H.1058/A.D.1647-1648.

Mullá Sháh has also left a prose work entitled تذکرہ شہزادی معاصرین and an unfinished commentary on Sūfī lines on the Qurán.

کودہ ماراں بکمر لعل بدفشان دارد  
ایں چنین بخت کجا تخت سلیمان دارد

His verses.

صبح دل من چوں گل خورشید شکفت  
حق ظاہر شد غبار باطل را گرفت  
تاریخ جلوس شاہ ادرنگ مرا  
ظل الحق گفت ایں را حق گفت



رباعیات

از بستگی خویش اگر واکردی  
بر واریسی خویش مهیا کردی  
و اگر دیگر خویش تن همجو صباب  
تا واکردی ز خویش و دریا کردی

ای طالب ذات از چه رو در بدری  
عین همه و جملگی عین تواند  
جویای خدا چو از خود بی خبری  
این است حقیقت از خود در نگری

راه دل خویش واکن و عیشی کن  
در دل خود واکن و عیشی کن  
از خلق هیچ رو رهائی نبود  
خود را بخدا را کن و عیشی کن

آن ابروی کجش را تیغ خمیده گفتم  
چشم و ابروش چو با هم تا پیوست  
ز آن تیغ اشاره کرد بالای دیده گفتم  
در میان شرح اشاراتی هست

از شش چشم رو نمودی آخر  
از هر طرفی دلم را بودی آخر  
بیرون و درون جلوه گری می دیدم  
بر تحقیق آمدم تو بودی آخر

رفتیم بهر جا که ده و بستان است  
خفتیم بهر جا که گل و بستان است  
چون طفل رضیع رو بخویش آوردیم  
دیدیم که شیر در همین بستان است

ای بنده پای دقفل بر دل هوشار  
دی دوخته چشم پای در گل هوشار  
عزم کفر مغرب و روزه مشرق  
ای راهرو پشت بمنزل هوشار

Mullá Sháh died in Lahore in

Death in

A.H. 1072/1661 A.D.

1072 A.H./1661 A.D.

### Mulla Hakím Faují.

He was born at Shíráz and his takhallus is derived from his early profession. He belonged to a family of poets. His father Mulla Qaidí of Nishápúr was of some note and was a nephew of the better known Nazírí who came to India in the reign of Sháh Jahán and died at sea on his return voyage to Persia (A.H. 1064/1653 A.D.)

Birth place  
Shíráz.

Faují also came to India and attached himself to Mirzá Ján Beg, who commanded the army in Orissa under Sháh Shujá, took Hijli in the 24th year of Sháh Jahán's reign A.H. 1060-61/1649-1650 A.D., and fought by the side of Sháh Shujá in that prince's last war. After a long residence in India he made the pilgrimage to Mecca and then returned to his native place Nishápúr.

### Dewan - Contents.

His work.

(1) Qasáid in praise of the Imáms, of Sháh Shujá and of the poet's special patron Mirzá Ján Beg.

(2) Ghazals in alphabetical order - beginning with:-

نهان از دیده عارفی مخلوخته دلها شدی در پرده پنهان از میان برخاست دلها

(3) Qitáhs including some chronograms which relate to contemporary events in India and range from 1052 to 1069 A.H./1642-1658.

(4) Rubáis - A saqínámá written in Orissa for Mirzá Ján Beg and 2 shorter masnawis.

لی وصف تو ای سلسله پیوند بیانا	کوتاه ز دامن سخن دست زبانا
در وادی شوق تو نیا بیم دلیلی	بر خاسته زین مرحله چو کردلشانا
آن را که بسودای تو در بخت دل دین	سروایه سود و جهان است زیانا
آنها که بجقل تو نشان می طلبیده	پیر این مهتاب نمودند کتانا
یوسف صفتان نیز بیازار نکویی	از گرمی سودای نشود در بسته دکانا
دست طلب شاه و گدادر خور همت	از سفره احسان تو آراسته خوانا
خوبی خبر از سر حقیقت نتوان یافت	بر روی یقین پرده کشید دکمانا

Ghazal.

Fawjī died at Nishápúr at the age  
of 42 in A.H. 1075/1664 A.D.

Death in  
1075 A.H./1664 A.D.

### Hakīm Hāzīq.

He belonged to a family of distinguished physicians which was originally Lahyján of Gílán. His grand-father Hakīm 'Abdul Razzáq enjoyed a great reputation in Persia and was in high favour with Khán Ahmád, the ruler of Gílán. Hāzīq was born at Fathpúr Sīkrī, during the reign of Akbar, as he himself says:-

Birth place  
Fathpúr Sīkrī.

اگرچه مولد من است فتح پور و یک روانی دلمن پر ز نور یونانی است.

Though he was not a very good physician the reputation of his father and uncle was a good introduction for him and under the patronage of the Khan Khanā he attained to rank and wealth.

Having lost his father at an early age Hāzīq had to depend entirely on Self-tuition for his education and shortly afterwards during the reign of Jahāngīr he gained a fair reputation as a writer both of prose and poetry. He rose to eminence during the reign of Shāh Jahān who made him commander of 15,000 and subsequently sent him on a mission to the Uzbek prince Imām Qulī Khán and in the fourth year of his reign in A.H. 1041/A.D. 1631 honoured him with the confidential post of عرض مکرر. Subsequently Hāzīq was raised to the rank of three thousand and afterwards for some reason having lost his manṣab he began to lead a retired life at Āgrá on an annual pension of 20,000 rupees which in the 18th year of the Emperor's reign was raised to 40,000.

Although Hāzīq was a poet of some distinction he was very quick-tempered and vain so much so that he

Criticism.



considered himself superior even to Anwarī. Hāzīq was an excellent example of a harmonious combination of the Persian and Indian cultures. His style was a mixture of old traditions with new ideas, and he recited his composition with depth and feeling and drew a vivid pen-picture of the scene he depicted.

Dewan-Contents:-

His work.

Qasāid without any alphabetical order,  
begin being with:-

ایں بیابانزابه امید بپایاں میرم  
باردل بر آستان کعبه خاں میرم

Rubāis begin with:-

ز آرام گه عدم دواں آوردند  
حاذق ز کجاستراچه ساں آوردند

Ghazals in alphabetical order, begin with:-

بآفتاب پیامود طرز خود نمائی را  
بیاتاده بکن طرز آشنائی را

Verses.

در سخن پنهان خدَم مانده بود در برگ گل  
میل دیدن هر که دارد در سخن پند مرا

گل در چمن نیامده در فکر رفتن است  
دیگر چه اعتبار چنان فراب را

سر زلفت بر کشادی دل انجمن گره شد  
سخن از لب تو گفتم بلیم سخن گره شد

از گریه ما بجز تنه اکلله دارد  
خوش صدق از ناله ما آبله دارد

چنین که کرد سیاه روزگار من گردد دل  
عجب نباشد اگر روز بیستم انجم را

بنگر بسوی کوه کس و عزت از دیگر  
از نیرودل موم بود گر همه خار است

در پرده خاک نغمه است دلی  
وقتی شنوی که گوش بر خاک نبی

Hāzīq passed his last days at Agra  
where he died in A.H. 1068/1657 A.D.

Death in

1068 A.H./1657 A.D.

Mulla Jāmī Bēkhud.

Mulla Jāmī Lahōrī Nāmdār Khānī Bē-khud was a native of native Lahōre and flourished in the reign of Shāh Jahān.

He was skilled in making chronograms. He wrote His merits.  
ghazals, qasāid and qitāhs.

Catalogue - Bazar Library II.291, Sprenger's Oudh Catalogue 119, Rieu's Catalogue - 741. Catalogue - Asiatic Society of Bengal - 341, Bankipore Library Catalogue - 8-139.

and qit'ahs. He has left a big dewan of ghazals, qas'idahs

His work.  
He also wrote a masnawi entitled **حسن و دل** His Dewan  
begins with the lines:-

زیننگ هجوم جلوہ ات ای رشک محشرها

He died in A.H. 1086/1675 A.D., but the chronogram His death.  
on his death quoted by Sprenger gives the wrong date as A.H. 1086/1675 A.D.  
A.H. 1084/1673 A.D. Chronogram:-

جامی از جام محمد بن خود شد 1084 A.H.

Ibrāhīm Adham, belonged to a family of Sayyids of Hamadān.

(Mirzā Ibrāhīm bin Mir Rāzī) His father Mir Rāzī was also a learned man

and a poet. He has left behind a short dewan. His Saqī  
Nāmā is a beautiful poem where he writes:-

دماغم ز مے خانہ بوئے شنیہ  
بگیرید زنجیرم اے دوکتان  
حذر کن کہ دیوانہ ہوئے شنیہ  
کہ پلیم کند یاد دھند و دکتان

دور از ان در اشک بیتابم بخت گمان آشناست  
دست با سر سبز بنو پادشاهان آشناست

Adham's mother belonged to a Safwī family. He came  
to India during the reign of Shāh Jahān. Hakīm Daud  
called Taqarub Khan, a well known Amīr of Shāh Jahān  
brought him to the Emperor's court, and all the Amīrs of  
the court highly favoured him, but he was a person who was  
rude to everyone. He never cared for the high or the low  
and would cut jokes with everyone, so he soon came to be  
disliked by others, to whom he seemed to be crazy at times.

Dewan - Contents.

(1) Qas'idahs with a few qit'ahs at the end, beginning with:- His works.  
عمل بی اغ آمد و شد مرغ چمن لغمه سرا  
شکر الشد کہ رسیدیم بہ این برگ و لونا

(2) Saqī Nāmā beginning with:-

اللی بسرچوش خم الت کہ دارد بلب زد و کف مہر کہ مت

(3) A masnawī called companion of the Pilgrims

being an imitation of Nizāmī's Makhzan-ul-Ishrār.

بسم اللہ الرحمن الرحیم  
راہ صدوت است بسوی قدیم

(4) A few masnawis and mukhammasat beginning with:-

اللی کام امیدم رواکن

(5) Ghazals in alphabetical order beginning with:-

اول دیوان بنام اول اشیا      منشی سرتاب نظم شریا

(6) Rubais unarranged beginning with:-

کثرت در ذات کبریا ممکن نیست

رسائی ہیں کہ چوں برفیزد از جاقدر عنایش      فتہ گیسوئے افچوں رانیہ شمشاد برپایش

His verses.

ایکے آرام دل خود بجزاں میخوابی      بعد درویشی اگر بچم نباشی شامی

برائے نثارش ز شرمندہ گہرا      اگر جان نئے دا شقم مردہ بودم

چمن جو یای وصل کیت کنز جود فیلاش      سراسری رود چاک گریبان تابدا مالش

He died in 1060 A.H./1650 A.D. at      Death in  
Shahjahanabad.      A.H. 1060/1650 A.D.

Mirza Muhammad Sa'uddin Ra'iq, was the son of Khwaja 'Inayat, a merchant of Mashhad. He came to India with his father during the time of Shah Jahan and found a patron in Islam Khan Mashhady, an amir of Shah Jahan. After some-time Ra'iq returned to Persia and was appointed governor of Herat in A.H. 1078-1105/1667-1693 A.D. by Shah Sulaiman and subsequently of the whole of Khurasan.

He was a great patron of poets. Among his proteges were Muqima, Ihsan Mashhady, Atzimay Nishapuri and Shaukat Bukhari.

In the preface Muhammad Sadiq Mashhady praises Ra'iq and states that although he had received from the Shah the office of Dastur with the title of Asafi and was fully engrossed in the affairs of the state, he yielded at times to poetical inspiration.



Dewan - Contents - Prose-Preface by Muhammad Sadiq His work.

Mashhadi, beginning:-

ای بردن از احاطه ادراک قدست از نسبت تقدس پاک. تعظیم دربار  
کبرای که کرسی نشینان عرش المعراج رفت.

(1) Qasā'id in praise of the Imāms and of Shāh Sulaimān, beginning with:-

آئینه هم ساخته ام شادی و غم را      افزوده زمن قدر چه راحت چه الم را

(2) A few qit'ahs, some of whom with chronograms beginning with:-

ملک فراسان که داشت هر کف خاکش ز فیض

(3) Ghazals in alphabetical order beginning with:-

ای ز دیوانت دو عالم را چو بیج شایرا      مطلع آغازها و مقطع اودها مرا

(4) Quatrains at the end beginning:-

ای هر زبان بذر تو کرم فسانه      عقد سخن ز سبزه حمد تو ادا دانه

A chronogram composed by the author giving the date

1084 A.H. / 1673 A.D.

راقم الحام فیض مژده راسان گشت و گفت      افزوده زمن قدر چه راحت چه الم را

Saib says about Raqim:-

ایں جواب آن غزل صائب که راقم گفته است  
تیغ دائم آب در جو دارد و خوش می خورد

همیشه بست و کشاد من از هنر باشد      کلید و قفل صدق هر دو از گهر باشد

His verses.

گره ز ناضن تدبیر کی کشاده شود      که از کلید غلط بستگی زیاده شود

بس بود در سفر کعبه مقصد مرا      توشه ره قدمی چند که برداشته ام

He died after 1084 A.H. / 1673 A.D.

Death.

Zafer Khan Ahsan-ullah Ahsan, was the son of Abul Hasan Turbatī. In the 19th year of Jahāngīr's reign A.H. 1033/1623 A.D. Ahsan was appointed governor of Kabul on the transfer of Mahābat Khān and received the title of Zafer Khān with the mansab of 1500 which was subsequently raised to 2500. In the 5th year of Shāh Jahan's

reign A.H. 1041/A.D.1631 he was deputed to Kashmir as a governor which position he held down to the 26th year of that Emperor's reign after which he was transferred to Tattah.

He married Buzurg Khānam the daughter of Saif Khān and from this union was born 'Ināyat Ullāh Āshnā better known as Muḥammad Ṭahīr Āshnā.

Aḥsan began his poetical career in A.H.1032/1623 A.D. Besides being a noble of great influence in the courts of Jahāngīr and Shāh Jahān, Zafar Khān was a skilled soldier and personally undertook several expeditions.

In the preface of the undermentioned dewan he writes—  
That at the age of eighteen he wrote a masnawī which was thus chronogrammed by Ṣaīb to show the date of its composition.

از طبع ظفر خاں چو گل نظم دمید  
تاریخ شروع خواستم گفت فرد  
وز بادۂ فکر اولین بر سر کشید  
'نوبادۂ بوستان فکر احسن صید'

A.H.1032/  
1623 A.D.

That between the date of the composition of the said masnawī and the time he was engaged in writing this dewan a period of 23 years intervened most of which he spent in the learned society of several distinguished poets e.g. Ṣufī Hamadānī. میرالہی - ملا رفعتی - وارستہ.  
حکیم ضیاء الدین یوسف

and that his sudden return to Akbarābād deprived him of the learned society of the above mentioned poets which he was deeply regretting when suddenly he was sent to Kashmir as governor of that place by Shāh Jahān and able to cultivate his poetical talents in the society of several distinguished poets amongst whom he particularly mentions the names of Maulānā Haider Muḥammad Khasālī from whom he also learnt the art of calligraphy. He speaks with special enthusiasm of Ṭalīb-Āmalī. He further mentions the names of Ṭalīb-i-Kalīm and Muḥammad Jān Qudāī

whose company he enjoyed on one of his visits to Kashmir. While he was writing this preface his son 'Inayat Ullah Ashna was born A.H.1053/1643 A.D.

A few years previously he had arranged a dewan which was not quite after his ideal and in the composition of his next dewan which contained masnawis, ghazals and rubais, he was greatly assisted by Mirza Muhammad Qazwini and Mir Muhammad Baqir 'Alawi, who were his constant companions and friends for 20 years. The date of the composition A.H.1053/1643 A.D. of the present dewan is given by Talib-i-Kalim in the following line:-

گلها که چیده از چمن طبع دگسته شد

Dewan-contents -

His works.

Preface begins as

بیل خوش الحان قلم در بستانرای دستانرای.....

Another preface begins with:-

حمد و بیحد و سپاس بیحد مرصفت داعب الصور و نگارنده پیکر بشر  
را سزا است -

Tarji' band - Saqi Nama - beginning with:-

فی نشاء می در سر من بهوش خمار است  
فی لغه بر آئینه دل عیش خمار است

Ghazals in alphabetical order beginning with:-

چو گردد شر مساری در قیامت عذر خواه ما  
بسوزد فرمن عمایا فلق از برق آه ما

Rubais in alphabetical order beginning with:-

افسرده شد از عجز تو و مقام ما

Masnawi entitled جلوۀ ناز beginning with:-

از ان نامش نهادم جلوۀ ناز که کرده دفتر من بتان باز

Another masnawi called میخانه راز beginning with:-

لشش ماه این نسخه منظوم گشت میخانه راز موزوم گشت

Ahsan wrote a tazkirah containing the poems of Saib, Kalim, Salim, Qudsi, Salik, Yazdi, Qazwini, Danish and Mir Said etc. Muhammad 'Ali Saib Tabrizi stayed with him in Kabul and was greatly honoured by him. He says:-

طرز یاران پیش احسن بعد ازین مقبول نیست  
تازه گوئیهای او فیض طبع صائب است



بادہ عجمہ خضریٰ نختہ گل پیماں را  
سر و مینا سبز دارد گلشن میخانه را  
دست ناصح کو تہ است از دامن اہل ہنر  
سنگ طفلان شد مصارعانیت دیوانہ را

His verses.

دیدہ زلف تو نگریں و سامانی را  
کہ چنین گشت پریشان ز پریشانی ما  
بسکہ در خاک درخش نامیہ سو دیم احسن  
آیہ سجده توان خوانہ ز پیشانی ما

دلہم بکوی تو امید واری آید  
نگاہ دار کہ روزے بکاری آید

در گوشہ میخانہ ہمیں گشت دشمنیہ است  
باراں برسانید دماغے شب عید است

در بتان ہند چوں اودلبر خود کام نیست  
رام رام گر چہ میگوید و لیکن رام نیست

شادم بدل شکستگی خود کہ پیش من  
قد یر دل شکستہ چو زلف شکستہ است

بتیغ بل نیازی تا توانی قطع ہستی کن  
فلک تا انگہ از پا ترا خود پیش دستی کن

گوشہ چشمی اگر ساقی بجا دارد بجا است  
عمر یاد در گوشہ میخانہ خدمت کردہ ام

He died in 1073 A.H./1663 A.D.

Death.

Jāfer Turk Saljūk.

Jāfer Turk Saljūk bin Ṣādiq Khān was a high official in the service of Shāh Jahan, who occupied a high military position. He was a man of scanty education.

A long masnawī poem in Ṣufico-didactic strain, an imitation of Ṣādī's Bostān. It was composed in 1065 A.H./1655 A.D. and dedicated to Shāh Jahan. His work.

It begins as:-

بنام خدا ابتدا کردہ ام خدا را بخود رہنما کردہ ام

The only noticeable feature about this author is that though he was a man of scanty education, he tried to write a masnawī, and he wrote it quite well in imitation of Ṣādī's Bostān, and he dedicated this work to the name of the Emperor.

Abū 'Abdullāh Muḥammad Faḡīl bin Sayyid Aḥmad bin Sayyid Ḥasan-ul-Ḥusainī - ul-Tirmizī-al-Akbarābādī.

He wrote a collection of eulogies of Muhammad, Khalifs, Imáms, Founders of the Orthodox Sects, Súfis, princes, poets, etc. named Mukhbirul-Wásilín.

His work.

It was commenced in 1060 A.H./1650 A.D. the title is a chronogram and dedicated to Sháh Jahán, but it was not finally completed until after 1066 A.H./1656 A.D., because the dates 1063 A.H./1653 A.D., and 1066 A.H./1656 A.D. are found in it.

The book contains chronograms in verse on the principal dates in Muslim History, particularly on the death of great men, of the prophet, of the Khalifs, of poets etc., beginning with:-

بهترین کلمه عارفان معارف سخن سازی و واقفان.

He is a poet who puts into verse the historical events of the time. His work is appreciated as it throws light on the history of the time, beautifully described in poetry.

He died in 1101 A.H./1690 A.D.

Death.

Hindú.

We cannot trace any biographical notices of the poet, but we can say that the poet lived in the reign of Aurangzéb too.

Dewan - contents -

His works.

Qasáid which begin as:-

کی دل اکوده شود گر همه تن جان گردد  
تانه کرد سر زلف پریشان گردد

He praises the emperor Aurangzéb in the following line:-

زیب اورنگ و خلافت زینت فرشتگان و فر  
چون سلیمان و سکندر بادشاه بحر و بر

In another *Qasida* he refers to the advent of Islām Khān (Wazīr of Shāh Jahān) appointed governor of the Deccan, where he died on 14 Shawwāl 1057 A.H./1647 A.D. in the following lines:-

امیر صف شکن اسلام خان متین دکتور	بکثور دکن آمد بعظمت جبروت
ز دند فال طلب ساکنان بیجا پور	رسید ششم سمندش چودر زین دکن
میاں محفل ارباب قرب صدر و صدور	به پیش ثانی صاحبقران سپہ سالار

In another *qasida* he refers to the defeat inflicted by Mīr Jumla Musazzam Khān Khān Khānān, the general of Aurangzēb on Shujā' in Bengal.

چوں در آب نیل فرعون را ید بیضا زده	زد چنان آب سرنگوں را بلب دیبا گنگ
از گل رعناش دیدم طرہ زیبا زده	شد جوان از سر مغظم خان ازین فتح عظیم

(1) After the *qasida* there is a *masnawi* in praise of prince Aurangzēb, beginning with:-

محمد آنکه سلطان جہاں است	ز آغاز جوانی پہلوان است
چنیس پور شد با فرو فرہنگ	سزاوار خلافت زیب اورنگ

The *ghazals* begin with:-

مست می در دست مت (شب) از در در آمد پیرا  
دست گیر میکشان بخشندہ تقصیرا

Towards the end a few *rubāiyāt*, beginning with:-

ای دل اگر ت مرگ بناظر باشد  
در راه ازل چشم تو ناظر باشد

(2) A *masnawi* *Lailā-u-Majnūn* composed before 1055 A.H./1645 A.D.

Contents. In the Introduction he praises Bābar, Humāyūn, Jahāngīr, Shāh Jahān and his 3 sons, the prince Darā Shikōh, Shujā' and Aurangzēb. He also enumerates all the former poets who have composed *masnawi* on the same subject - Nizāmī, Amīr Khusraw, Jāmī (whom he calls the second Nizāmī) Hatifī and Maktabī.

Before this poem he seems to have written another



entitled *Khusrau-u-Shirín* according to the following:-

بگردانم درق از دوزن باقی کنم باخسرو شیرین موافق

Beginning with:-

الهی سوی عشقم راه بنمای بروی من دری از غیب بکشا

From the following we can say that the poet lived in the reign of Aurangzeb. He refers to the martyrdom of Shaikh Mir one of the best generals of 'Alamgir who was killed in the battle between the emperor and Dará at Ajmer on Sunday the 29 Jamada II 1069 A.H./13th March, 1639 A.D. and was buried by the orders of 'Alamgir, close to the tomb of Khwaja Muinuddin Chishti. The poet has composed the following chronogram.

چشمش سال شهادت از فردا آمدند  
اولیای روضه گشت و عاقبت رضوان بود

1069 A.H/  
1639 A.D.

Shaikh 'Abdul Rashid Jaunpuri Shams.

The poet adopts the takhallus Shamsi and gives his name as Shah Muhammad Rashid Shams-ul-Haq.

He was a great Saint and a scholar. He was a pupil of Shaikh Fazl Ullah and a disciple of his own father Shaikh Muhammad Mustafá. In his early days he followed a general course of study but he soon gave it up and applied his mind to the study of theological works, particularly those of Shaikh Muhiyyud-din 'Arabi. He did not mix in the society of rich men and it is said that once when the emperor Shah Jahan sent for the Shaikh through one of his servants the latter refused to leave his abode.

He is the author of several valuable works such as: His work.

رشدیه در فن مناظره - زادالاکین.  
شرح اسرار الخلوۃ که مختصر است از ابن عربی.  
رساله محکوم مربوط ترجمه بعضی مواضع کلام ابن عربی.  
حواشی متفرقه بر شرح مختصر عفتی - حواشی فارسی بر کافیہ.

Dewan Shīr-i-Fārsī. دیوان شعر فارسی

Dewan consists of Sūfic Poems.

Contents - Ghazals in alphabetical order,

beginning with:-

ای صفات و ذات تو برتر بود ز ادراکها  
نیست عدوت از زبانم غیر الا حق ثنا

Qit'ahs beginning with:-

اگر بوقت جوانی چو پیر باشی تو-

Mukhammasāt and miscellaneous poems,

beginning with:-

هرگز نگرم صن و جمال او بود پیدا

Riddle beginning with:-

پر کید مش چه نام تو ای رهنمای حق

Rubā'is beginning with:-

ای آنکه بروز و شب پناه می تو مرا

Tarjī'-bands and miscellaneous poems begin with:-

ای خدایک لحظه مارا رود نما

He died in the midst of morning prayer on Friday

1083 A.H./1672 A.D.

Death in  
1083 A.H/  
1672 A.D.

Walī Rām or Banvālī Dās.

He was a writer of Prince Dārā Shikōh who was very fond of his verses and greatly encouraged him.

Dewan - Contents -

His work.

(1) Ghazals alphabetically arranged beginning with:-

کبخی که بود مخفی اکنون شد آشکارا  
زین کبخی کند پر کن این منزله کو که را

(2) Couplets in various metres in Sūfic strain, beginning with:-

رمز الا آن که کسی فهمید  
کال الله لم یکن رادید

(3) Rubā'is unarranged, beginning with

ذاتی که نه پنهان و نه پید ا باشد  
هر چند که پنهان و نه پید ا باشد

(4) *Maghawī*, an imitation of Rumi's famous book similarly divided or intended to be divided into 6 parts, here called *wazn*. There are praises to the famous *Sūfī*, Mullā Shāh. His death took place in 1072 A.H./1661 A.D. The date of composition is given in the first *wazn* as 1055 A.H./1645 A.D.

منظری تاریخ این گلزار حال یک هزار و پنجاه سال

Curiously the date of composition of the third *wazn* is 1045 A.H./1644 A.D.

با هزارش چهار و پنجاه سال آفری شهر دلکش شوال

The title appears as:-

سخن سبزی میزان طبع حقیقت وضع ولی الولاية العرفان والایقان در سنجیدگی  
وزن اول از جمله شش وزن مثنوی

(a) Beginning of the first *wazn* is:-

قادر از من منی بستان و بس کن عنایت ذره عرفان و بس

(b) Beginning of the second *wazn* is:-

شریعت چیست در طور منظر ادب آموز عقل اصل ظاهر

The fifth verse of this part is:-

از آن علم شریعت شد معلوم شود ترتیب ظاهر تا معلوم

Beginning of the third *wazn*.

مانه آن کسیم آن توئیم بی نشانی تو ما نشان توئیم

The exact date of his death is apparently not known, but it must have taken place sometime after A.H.1073/1663 A.D. in which year he completed the *Maghawī Gulzar-i-hāl*.

Death.

Amanullāh Husainī Amānī Khān Zamān.

(For his life, please see Chapter 6). He died in 1046 A.H./1636 A.D.

Dewan - Contents.

His work.

An introduction in prose, beginning with ghazals intermixed with a few rubā'is in alphabetical order and

Rieu's Catalogue - 509, Sprenger's Oudh Catalogue - 118, Bodelian Library Catalogue - 683.

beginning with:-

سبحان الله شگفتن گوهری از معدن قدس سر برزده که آفتاب



concluded by a longer series of rubā'is, beginning with:-

گر شود نام تو زیب خطبہ دیوان ما

At the end there are a few maghawī baits and some quite rhymeless verses, one long tarjī-band beginning with:-

عید آمد و با ساقی و پیمانہ شستیم  
رفتیم بخانہ و مستانہ شستیم

For his other works, please see Chapter, 6.

Mirzā Hasan Bég Rafī' of Mashhad.

Rafī', though an inhabitant of Qazwīn but on account of his long residence in Mashhad, he is called Mashhadī. He came to India in the time of Shāh Jahan in 1054 A.H./1644 A.D., and lived at the court of the emperor as his and Darā Shikōh's panegyrist. He received a khilāf and Rs.3000 and at the time of جشن دین شمسى in 1066 A.H./1655 A.D. he wrote a congratulatory maghawī in Praise of Shāh-Jahānābād and in this praised باغ میات بخش saying:-

Came to  
India in  
1644 A.D.

انار دلکش این تازه بستان بود بی دانه همچون نادر بستان

Jahān Arā on hearing this poem gave him Rs.500.

He was not a professional poet, but possessed a rich and flowing style and whenever he presented his composition to the emperor he received abundant praise.

Kulliyāt, complete poetical works of Mirzā Hasan Bég Rafī' of Mashhad. His work.

(1) Ghazals in alphabetical order:-

زین نام بهر عنوان ظاہر شدہ فرمانها

(2) Rubā'is beginning with:-

ایں بین خداں کہ طالب دنیا بیند هر یک بگماں خویش تن یکتا بیند

(3) Short maghawis:-

۱، در تحریف شاهجهان پادشاه ۲، در صفت عمارات ۳، ستایش اسپ

- (4) مذمت اسپ (5) هجو شخصی (6) تعریف شاهجهان (7) تعریف مسجد  
(8) تعریف برج (9) تعریف خاص و عام (10) تعریف تخت مرصع  
(11) تعریف حمام (12) تعریف باغ (13) تعریف عید و زن -

آنها که خواب راحت بر خود حرام کردند  
چون شمع کار خود را یک شب تمام کردند

His verses

چو رشته از گرم گر لباس پوشانی  
بر آدم سر خود را همان بجزایانی  
چو غنچه که بود در میان فرم گل  
نشسته ام بدل جمع در پریشانی

گل نهان دارد بدیر دامن خود خارا  
تانه بیند چشم بلبیل صورت اغیارا

عکس رخسار تو چون در می گلغام افتاد  
شد گمانم که مه چارده در جام افتاد  
طعنه شهرت و روائی مجنون بس است  
ورنه طشت من و او هر دو ز یک بام افتاد

پای تاسر خولش را چون شمع محفل سوختم  
گر نشیند عاشق از پایس چنین خوابد

مثنوی

بآب زندگی شویم دهان را  
صدف پرو کند گوش از کلامش  
چرا در کان نباشد لعل لیراب  
اگر یابد ز مدحش صفحہ زیور  
اگر از لطف بیند کوی دریا  
ز قهرش گر نظر افتد بگرداب  
چو مداحی کنم شاه جهان را  
نگین ناکنده گیرد نقش نامش  
که از شرم و قارش کوه شد آب  
شود هر سطر او عقدی ز گوهر  
گهر گردد حباب روی دریا  
شود چون دیده مقراض بی آب

دل منه بر ایغت دشمن که تا گرم است آب  
گر چه می جوئی یک با او دشمن است

He died in Sháhjahánábád  
in A.H. 1083/1672 A.D.

Death.

'Abdul Latîf bin 'Abdullah-ul-'Abbâsî, was a native of Gujrat. He became a Subehdar of Kabul under Shâh Jahân. He passed into the imperial service in 1641 A.H./1631 A.D. as a Divân-i-Tân with the title of 'Aqidat Khân and was for sometime employed as court Chronicler.

(a) لطائف المعنوی من مقالین المتنوی. A commentary on the His work.  
masnawi, dedicated to Shâh Jahân. The author has translated and explained Arabic sentences, traditions and Qur'anic verses and illustrated difficult Persian series.

Beginning<sup>runs</sup> thus: - شرح بعضی ابیات مشکله فارسی و ترجمه  
Beginning of 2nd daftar: - مدت الخ در لغات الانس مذکور است که بعد از  
Beginning of 3rd daftar: - المحکم حکمترا یبنی دالشهای التوار  
Beginning of 4th daftar: - قوله الحمد..... حمد ستائش و کپاس  
Beginning of 5th daftar: - وعنده مفاتیح..... این مجلد پنجم است  
Beginning of 6th daftar: - گرمی..... منی اول یعنی انانیت

The commentator states that he had brought together in this work with some additions, the explanations of difficult verses and Arabic texts written in the first instance on the margins of his revised copy of the masnawi.

(b) Latâ'if-ul-Hadâ'iq min Nafâ'is-ud-Deqâ'iq.  
لطائف الحدائق من نفائس الدقائق. A very valuable copy of the revised and collated edition of the Hadîqah of Hakîm Sanâi, with commentaries and explanations of the text.

(c) نسخه ناسخه شنیویات قسیمه. A revised edition of the masnawi.

In a preface entitled مرآة المتنوی and dated by the chronogram دیباجة لطیف الگرام یافتہ 1032 A.H./1622 A.D., the editor gives an account of the labour he had bestowed upon the text.

He collated it with an authenticated copy in Kabul A.H. 1024/1614 A.D. and with several manuscripts in Yulam Guzar near Peshawar A.H. 1025/1616 A.D., subjected it to



a critical examination with the help of a friend while on a journey to the Deccan in A.H.1030/1620 A.D., and collated it again with 4 copies in Burhānpūr A.H.1031/1621 A.D. He also verified the passages of the Qurān and Hadīs referred to by the poet and gave their original text with interpretation in the margin, corrected the Arabic prefaces which he found sadly corrupt and explained all the rare words and difficult verses. He adds that his comments had been compiled in a detached shape and they formed two separate works, entitled *Lata'if-ul-Ma'ani* and *Lata'if-ul-Lughat*.

He died in A.H.1048/1638 A.D.

Death in  
1638 A.D.

Mir Yahyā Kāshī, belonged to Shirāz, but lived with his father in Kāshān. He came to India in the reign of Shāh Jahān and became a panegyrist of the emperor and of the heir apparent Dārā Shikōh. Shāh Jahān appointed him to the office of a Librarian and entrusted to him the task of writing a poetical record of his reign, but after a time the poet fell out of favour and the poem remained a fragment.

Belonged to Shiraz.  
Came to India during the reign of Shāh Jahān.

He enjoyed the learned society of Hājī Mohāmmad Jān Qudsi and Abū Talib Kalīm and other eminent poets.

Besides qasāid, ghazals, rubā'is, he wrote several masnawis. His work.

Dewan - contents -

(1) Qasāid beginning with:-

نظم شد از صد مئه دوران ز بس سراستخوان  
دست من در آستین مغزی بود در استخوان

The qasā'id are in praise of the Prophet, Shāh 'Alī Mardān Khān, Sa'dullāh Khān and others.

(2) Qit'ahs giving the dates of several contemporary events, beginning with:-

خدا داد بختی بشاه جهان کی بی کسی کا مشی رواں میشود

The last qit'ah gives the date of Hājī Muḥammad Jān Qudsi's death 1056 A.H./1646 A.D. beginning with:-

ای رحمت تو سر خط لوح نجات ما دیباچہ زمخ تودلیواں ذات ما

(3) Short masnawis, the first beginning with:-

کمان کج نشست و سخن راست شد

Another masnawi حکایت قلمدان begins as:-

بنام خداوند لوح و قلم

Another masnawi معذرت نامہ begins as:-

نہ گزر گم نہ یوسف در این روزگار

A Masnawi entitled آتشکده begins as:-

بدوزخ بگذرد تا کی صیاتم

Another masnawi called - تو بہ نامہ -

II Pādshāh Nāmā, fragment of a پادشاہ نامہ or History of Shāh Jahan in heroic verses:-

بنام شاهنشاه فرمان دہی کہ گیتی از شهر صغش دہی

This fragment consists of qasīda on Shāh Jahan and a florid descriptions of some buildings erected by him. At the end are appended some versified chronograms by the author with dates ranging from A.H. 1054 to 1060/A.D. 1644-1649.

In 1058 A.H./1648 A.D., when the capital Shahjahanābād was built at the cost of Rs. 60 lakhs, he wrote this chronogram:-

شد شاه جهان آباد از شاه جهان آباد = 1058 A.H./1648 A.D.

Shāh Jahan gave him Rs. 5000. At another time in A.H. 1059/1649 A.D. he received £ 100.

His miscellaneous poems were collected after his death into a dewan by his friend Muḥammad Tāhir 'Ināyat Khān Āshnā who states in an autograph note appended to this

volume that he completed that task on the 7th of Rajab A.H. 1065/1654. The same note contains a versified chronogram on Mir Yahya's death in which the words سید و خوش دیوان بود give the date 1063 A.H./1652 A.D.

گزنی شریک خوانمت ای شاه دیں رحمت زین گفته حاجتم بدلیل و به آیه نیست  
توسایه خدائی و این همجو آفتاب روشن بود که هیچ یکی را دوسایه نیست

His verses.

ای کرده خدا سر آمد شاهانت میزبان فلک مگر بسجده شانت  
همسنگ تو در جهان نه بند و صورت آئینه مگر نهند در میزانت

با که گویم بعد ازین گریه چشم آید مشکله در جهان از دلبری نگزاشتی صابده لے

دید هر قاصد که رویش کرد در کولش وطن بعد ازین گزرنده ام خودی برم مکتوب را

He died in Shahjahanabad in 1063 A.H./1652 A.D.

His death in  
1063 A.H/  
1652 A.D.

Besides the above-mentioned chronogram, there is another

chronogram engraved on his tomb-stone. اصیاء سخن چو کز خمینی جان داد

This also is engraved on his tomb-stone:-

ایکه از دشواری را و فنا ترسی مترس  
بسکه آسان است این ره میتوان خوابید و درفت

Darvish Hussain Walih Harvi,

son of Shaikh Ghulam 'Ali.

Walih was a pupil of the celebrated Fasih Ansari to whose praise he devotes great portion of his preface and also addresses several poems found in the dewan. From the first 3 qit'ahs in his dewan it appears that the poet had 3 sons - one born in 1040 A.H./1630 A.D., was called Muhyiuddin and another in A.H. 1042/A.D. 1632 named Ghulam 'Ali, after the name of the poet's father. The poet says the first son was born in 1040 A.H./1630 A.D., when he himself was 50 years of age. So we can conclude that



Walih was born about 990 A.H./A.D.1582. The poet was in India during the reign of Jahangir. He lived in Bengal for sometime and to this he repeatedly refers in his Dewan.

Dewan - Contents.

His work.

Beginning - Preface -

نایب فدای عوالم وجود فرد با همه اجزای معرفت از ادراک کند واحد مفرد بجمل  
بسیط مرکب است -

In this preface the poet after praising God and the Prophet lavishes praises at great length upon his master Fasihi.

(1) Qasaid in praise of God, the Prophet, Mirza Fasihi, Shaikh Ghulam Ali, Baqir Khan, Itimed-ud-Dawlah and several other nobles of Jahangir and ShahJahan's court.

Beginning with:-

ای بویران خانهای تنگ دلها ساخته گرچه پیمانی برایت جایجا ساخته

Tarkib-band mostly in praise of Mirza Jan Beg.

Beginning with:-

بسکه گردیده ام اندر طلبت جای بجای بیم آنست که پیروں روم از ملک فدای

Tarji-bands in praise of Mutaqid Khan. Some verses from the beginning of the first tarji-bands are missing and the work opens with the following line:-

نه کمان بسویت میکشد عدو که رزم کجا است آنکه کند جانب تو پشت کمان

The burden runs thus:-

مسخر آنچه ز نقش نگیں سلیمان کرد ز خلق و مرحت عام معتقد خان کرد

Qit'ahs with chronograms on events ranging from 1042-

1075 A.H./1632-1664 A.D. Beginning of the first qit'ah:-

واله درد درویشی اگر ز دانه گزانت در لغت ره فضل نصیب است مرا ترا

Ghazals in alphabetical order beginning with:-

خدایا بشگفتان نگیں دل مادر دمنده انرا چو گلبن از تو بر سر میزند گلهای خندانرا

Rubais beginning with:-

{ یارب ز کرم عنایت چشم تری از خود سفری ز غیر قطع نظری  
بر غفلت ماز هوشتیاری خدای در پیجری حکیم از ما خبری }

The last rubai is:-

{ در دیده چیلای نبود دنیا را در وعده ادلی نبود فردا را  
گوش شنوائیست گوییم که گویند گر کام و زبانی بد هم غوغا را }

The dates of his chronograms range from 1024-1075 A.H./A.D.1615-1664, which means the poet attained fairly old age and was alive till 1075 A.H./1664 A.D.

'Azīm or 'Azīmā born in Nishāpūr, belonged to a respectable family of that place. All the members of his family were noted for their attainments as men of letters and poets of distinction. His father Maulānā Qaidī was a nephew of the distinguished poet Nazīrī and himself a poet of some note came to India during the reign of Shāh Jāhān and died at sea on his way back to his native country in A.H.1064/1653 A.D.

Born at  
Nishāpūr.

Mullā Muqīm Faujī was his brother. 'Azīm came to India and was entrusted with the Diwān-Ship of Lahore by the emperor Shāh Jāhān. In one of his verses 'Azīm says:-

گر دید عظیم عاقبت نعمت پرست  
از منت طوسی و نیشاپوری رشت

His works.

#### Dewan - Contents -

(1) Qasāid beginning with:-

ای ز بسم اللہ کل بر فرق فرقان ریخت  
شکر الحمد ازاں در کام انان ریخت

(2) Masnawi called فوز عظیم beginning with:-

دارم سر محمد حق تعالی

This masnawi dealing with the creation of the world, morals, mystical love, etc., was composed at Qandhār in A.H.1064/1653 A.D.

Masnawi Jamī-ul-Fawā'id جامع الفوائد devoted to the praise of God and Prophet begins as:-

الحمدی دیدہ دہ خالی از عیب  
کہ سوز داز نگاہش پردہ غیب

Another masnawi باغ فرح بخش beginning with:-

صباي دست موسی آستینش  
عیان نور تجلی از چینش

'Azīm died in A.H.1110/1698 A.D.

Death in  
1698 A.D.

Muhammad Darā Shikōh.

Prince Darā was born at Ajmēr in 1615 A.D./1024 A.H.

Birth Place  
Ajmēr.

He was not deficient in good qualities. He was courteous in conversation, quick at repartee, polite and

extremely liberal, but he entertained an exalted opinion of himself. Born a Muslim he continued to join in the exercises of that religion, but although thus publicly professing his adherence to its faith, Dārā respected all religions. - - - - - He had constantly about him some of the Pandits on whom he bestowed large pensions.

He mastered both Arabic and Persian and was proficient in Sanskrit, translating into Persian some of the best Sanskrit works.

Great Scholar.

He was a voluminous writer, being the author of the followings:-

His work.

- (1) A Dewan.
  - (2) Sirr-ul-Ishrār.
  - (3) A translation of the Jog-Vāsishṭa-Ramāyanā.
  - (4) A translation of the Bhagavadgita.
  - (5) The Mukālamā-ī-Bābā Lāl Dās.
  - (6) Safinat-ul-Awliyā.
  - (7) Sakinat-ul-Awliyā.
  - (8) The Nādir-ul-Nuqāt. The Ḥasanat-ul-ʿArifīn.
- The Risālah-i-Ḥaqqumā. The Majmaʿ-ul-Bahrain.)

Please see Chapter 6.

Dārā Shikōh received the invitation to the Qādirī order in 1049 A.H./1639 A.D., being then in his 25<sup>th</sup> year, from an eminent master, Muḥammad Shāh Lisan Ullāh, one of the disciples of Miyanjiv, through whose influence he had speedily acquired inspite of his rank and wealth, the disposition of a true Darvish.

It was on account of his faith in the Qadiri Sect that he called himself Dārā Shikōh Qādirī.

His work on Sūfiism is more important as will be seen in Chapter VI.

کہ تو بلیار دیر می آئی

ہمہ چیز تو خوب لیک ایس بُد

His verses.



مهر فخر می که شد از تاب زلف یار شد دامن زنجیر شد تسبیح شد ز تار شد

فاطر نقاش در تصویر حسدش جمع بود چون بزلت او رسیده آفرینشانی کشید

شکست دل آبله از گردش پایم در کار من آنهم گرهی بود که داشت

بقدر مال باشد سرگرانی زدن زرفزاید بار دستار

باد و کت رسیدیم چو از خویش گدازیم از خویش گدازتن چه مبارک سفری بود

نخیه برفرقه فنا کیشان موج آب حیات را مانده

He was murdered by the order of Aurangzéb in 1070 A.H./1659 A.D.

Death.

Muhtaram.

He flourished during the reign of Sháh Jahán and Aurangzéb.

As regards his life, we are sorry we cannot trace any biographical account of this poet.

Dewan. In it two chronograms are found - one 1060 A.H./1650 A.D., the other 1066 A.H./1685 A.D. In two places he mentions the poet Sa'ib who died in 1088 A.H./1677 A.D. His work.

Contents of the Dewan are:-

(1) Ghazals beginning with:-

ای که بخود نداده ره عشق تو قیل و قال را سوخته برق غیریت شهر جبرئیل را

(2) Tarjī-bands and tarkīb-bands - beginning with:-

نک الحمد ای کریم حتی اکبر ز قدرت کرده عالم را منور

(3) Rubā'is beginning with:-

آنجا که بود پرتو انوار جمال

Mullá Muḥammad Muḥsin Faní of Kashmir.

Mullá Muḥsin was a pupil of Mullá Sarfí of Kashmir

and teacher of Fāhīr Ghānī. He was greatly honoured by the Emperor Shāh Jahān. Prince Dārā Shikōh was in friendly connection with him.

He draws beautiful pen-pictures, his thoughts decorate the dewans of speech. He is counted amongst the poets of the time.

Dewan - contents -

His work.

(1) Ghazals in alphabetical order beginning with:-

اگرچه آتش عشق تو زنده ساخت مرا      چو شمع کوخت درون و بدون گداخت مرا

(2) Rubā'is, beginning with:-

عالم همه ذات حق تعالی باشد      این عالم هم عالم بالا باشد

(3) A maghawī called *Masdar al-Atār* written in imitation of Nizāmī's *Makhzanat-Asrar* and completed in A.H. 1067/A.D. 1656 chronogram in the last verse of the poems:-

بود اثر هاش چو از حد فزون      آمده تاریخ ز نامش برون

dedicated to the emperor Shāh Jahān;

Beginning of the prose-preface is:-

سپاس بیقیاس و ستایش قدسی اساس تحفه ایت لائق بهجناب حضرت احدیت

Beginning of the Maghawī is:-

بسم الله الرحمن الرحيم      تازه نمایت ز باغ قدیم

Fānī returned to his native country Kashmir and spent his time in instructing young men.

His verses.

تاب دیدار تو آرد در دل و منفعلم	آب می شد اگر آن آئینه جوهری داشت
معصفت زدی ترا آئینه از بری کند	پیش ارباب صفا اظهار جوهری کند
گرچه خویرهای حسنت گفت کامل در قفا	خط کنون بر روی او عرض مکرری کند
دست ارباب کرم چون کیسه مفلس تنی است	معنی این نکته حل شد از کف دریا مرا
نقش ابروی تو محو از دل ما نتوان کرد	یعنی از صومعه محراب جدا نتوان کرد
دل آئینه چو آئینه نگر در روشن	دعوی همه مدعی اهل صفا نتوان کرد
همه بردند آرزو در خاک	خاک دیگر چه آرزو دارد

در عمل سرگرم بودن بی نیازان را راقب است

بدنما تر برب از بتخانه صرف مطلب است

Fānī died in A.H. 1081/1670 A.D.

Death.

## CHAPTER V.

'Abdul Hamid Lehari.

Little is known of the author, but Muhammad Salih in his 'Amal-i-Salih informs us that 'Abdul Hamid was celebrated for the beauty of his style and 'Abdul Hamid himself says, in his preface that the emperor desired to find an author who could write the memoirs of his reign in the style of Abul Fazl. He was recommended to the emperor for the work and was called from Patna where he was living in retirement to undertake the composition. His patron was the excellent minister 'Allami Sadullah Khan.

It is a history of the first 20 years of Shah Jahan's reign. History of the first 20 years of Shah Jahan's reign.

The contents of the work are: -

A preface in which the author dedicates his work to Shah Jahan. A description of the Emperor's horoscope. A concise account of his ancestors, commencing with Timur. A brief review of the proceedings of Shah Jahan before his accession to the throne. A detailed history of the first twenty years of the reign divided into two cycles of ten years each. The work comprises also, an enumeration of the nobles of the court, arranged according to their respective ranks from those commanding 9000 to those of 500 horses, and an account of Shaikhs, learned men, physicians and poets, who flourished during the period embraced by the History.

The Badshah Nama for such is the title of the book is the greatest authority on the reign of Shah Jahan. Muhammad Salih, a younger and a rival writer speaks of the author in the highest terms and Khafi Khan the author of the Muntakhab-ul-Lubab has based his history of the first



20 years of Shah Jahan's reign, almost entirely on this work. The greatest objection to the work is the author's style which is of that adulterated kind introduced into India apparently by Abul Fazl and Faizi. 'Abdul Hamid was, as he himself states, a professed admirer and imitator of Abul Fazal's style and when he is dealing with a subject demanding his eloquence, his style is as verbose, turgid and fulsome as that of his master. Happily, however he is not always in a magniloquent vein, but narrates simple facts in simple language blurred only by occasional outbreaks of his laboured rhetoric.

The work is most voluminous and forms two bulky volumes of the Bibliotheca Indica containing 1662 pages. It enters into most minute details of all the transactions in which the Emperor was engaged, the Pensions and dignities conferred upon the various members of the royal family, the title granted to the nobles, their changes of office, the augmentations of their mansabs and it gives lists of all the various presents given and received on public occasions such as the vernal equinox, the royal birthday, the royal accession, etc: Thus the work contains a great amount of matter of no interest to anyone but the nobles and courtiers of the time, but it would not be fair to say that it is filled only with these trifles. There is far too much of them, but still there is a solid substratum of historical matter, from which the history of this reign has been drawn by later writers.

From the historical point of view this record is perfect.

He died in 1065 A.H/1654 A.D.

His death.

Muhammad Ṣāliḥ Kambōh. (Kamboh)

We read nothing about the author in any of the books written during that period, but all that we know is from the writings Abul Barkāt Munīr and Shaikh 'Ināyat Ullāh the author of Bahār-i-Dānish.

His native place is Lahore. He remained under the guardianship of Shaikh 'Ināyat Ullāh and studied under him. People say that Mullā Munīr loved the author greatly and for a long time they <sup>stayed</sup> studied together.

Native of Lahore.  
Teacher Shaikh 'Ināyat Ullāh.

In Elliot's History of India, Muhammad Ṣāliḥ is taken for another person Mir Muhammad Ṣāliḥ Khushnavīs, who died in 1060 A.H./1650 A.D.

Elliot confuses the name Ṣāliḥ.

The historians of our own days have made another mistake by calling Shaikh 'Ināyat Ullāh the real brother of the author. When however, we study 'Amal-i-Ṣāliḥ we know that this is absolutely wrong. These historians have probably made this mistake on account of the word 'brother' which the author uses everywhere when addressing the Shaikh, a thing quite common in Persian to address a friend or a cousin or a brother.

Muhammad Ṣāliḥ, a servant of the exalted royal office, has written a history of the reign of Shāh Jahān from his birth to his death i.e. 1592-1666/A.H.1001-1077, entitled 'Amal-i-Ṣāliḥ' (Shāh-Jahān-Nāmā).

A complete history of the reign of Shāh Jahān from his birth to his death.

"The 'Amal-i-Ṣāliḥ is a valuable history and has a good reputation in the East. It is not so long as the Bādshāh Nāmā of 'Abdul Ḥamīd and Muhammad Warīs and it does not enter into the same petty details. The latter part of it, devoted to the life of Shāh Jahān after his deposition is very brief and notices only the tragic deaths of his sons and his own peaceful decease. The style is polished and often high wrought and rhetorical".

'Amal-i-Ṣāliḥ

Although the author says in the preface that he finished this work in 1070 A.H./1659 A.D., but this is incorrect for in this book is to be found the events of the reign of Sháh Jahán till the year 1077 A.H./1666 A.D. Besides the author writes also about the life of Shaikh 'Ináyat Ulláh Kambóh and says - "He was a perfect man, who was my teacher and benefactor and was a unique personality, a learned author and from my childhood till now he has helped me and has corrected my works. Alas! before the completion of this work of mine he died in 1080 A.H./1669 A.D."

The book deals with the events of Sháh Jahán's period till 1077 A.H./1666 A.D.

These words clearly show that this book was not finished till 1080 A.H./1669 A.D., and we come to the conclusion that at first Muḥammad Ṣálih wrote about Sháh Jahán's period till the end of 1070 A.H. and finished the book in that year, but when that great King died, the author again wrote about the happenings after his death and thus finished the book, but did not touch the preface, which remained as it was.

Emperor Sháh Jahán was very anxious that a history of his time like that of his predecessors should be written. So first of all a great writer Mirzá Amíná Qazwíní wrote about the first ten years of Sháh Jahán's reign together with a preface. He covered a period beginning from the birth of Sháh Jahán to his auspicious accession to the throne in 1037 A.H./1627 A.D. There is also a supplement telling us about the renowned persons of that period, the princes, Shaikhs, the learned, physicians, poets and fine writers who were contemporary with Sháh Jahán.

Reason for writing 'Amal-i-Ṣálih

In writing this account of the life of Sháh Jahán, Muḥammad Ṣálih derived much benefit from the Bádsháh Námá of Amíná Qazwíní.

Mohammad Ṣálih has kept in view the Bádsháh Námá of Amíná Qazwíní while writing 'Amal-i-Ṣálih.



'Amal-i-Ṣāliḥ is written in the same style as the other history books of that period. Thus at the beginning of every subject there is a long introduction in a poor style and difficult words which exaggerate the value of the work. Shaikh Abul Faḡl has been the author of this style.

Style of  
'Amal-i-Ṣāliḥ.

As Muḥammad Ṣāliḥ was brought up by the side of Abul Barakāt Munir and Shaikh 'Ināyat Ullāh, he naturally inherited the style of flowery writing. And as at this time, 'Abdul Ḥamid Lahori's work was highly appreciated by people he kept in view the style of Bādshāh Nāmā. Although he did not attain to that height of the style of Bādshāh Nāmā still he wrote in a sweet language and nowhere does his writing leave the path of eloquence.

Besides this book 'Amal-i-Ṣāliḥ, Muḥammad Ṣāliḥ wrote another book known as Bahār-i-Sukhan - This book is divided into 4 chapters as follows:-

Bahār-i-Sukhan is divided into 4 Chapters.

Chapter I. The writings of the Kings and nobles.

Chapter II. Letters.

Chapter III. Description of the buildings of Āgrā, Shāh Jahanābād and Lāhore.

Chapter IV. Criticism of the book.

From the preface we learn that Maulānā Abul Barakāt Munir wanted the scattered pages of the book to be set into one book, but he did not live to do so. At last Muḥammad Ṣāliḥ himself set these pages into one book in the year A.H. 1073/1662 A.D., and named it Bahār-i-Sukhan. This book deals with various subjects in a very good style.

We do not know the date of the birth of the author and about his death there is a great difference of opinion. Sayyid Muḥammad Latīf in Tarīkh-i-Lahore page 209 writes that Muḥammad Ṣāliḥ died in 1085 A.H./1674 A.D. Another person says that the author died in 1075 A.H./1664 A.D. But this is wrong for the author Muḥammad Ṣāliḥ Kambōh has mentioned the death of Shaikh 'Ināyat Ullāh in 'Amal-i-Ṣāliḥ which event took place in the year 1080 A.H./1669 A.D.

Difference of opinion about the death of the author.

The following text shows that the author was alive even in 1120 A.H./1708 A.D.

ختم شد نسخہ عمل صالح من تعینت جامع الکمالات صوری و معنوی میاں محمد صالح سلمہ الشہ روز یکشنبہ بتاریخ بیست و ہفتم صفر سنہ ۱۱۲۰ جلوس والا مطابق سنہ ۱۱۲۰ ہجری (دریں عبارت جملہ سلمہ الشہ بریں معنی دال است کہ مصنف تازماں تحریر این نسخہ زندہ بود۔)

نقل عبارت

There is a very beautiful small mosque built by the orders of the author in Lahore inside Mōchi Gate. It is said that Muḥammad Ṣāliḥ lived in a house opposite to this Mosque. At the gate of the mosque is written:-

بانی این مسجد زیبا بندہ آل محمد صالح است

سنہ یک ہزار و ہفتاد ہجری = 1070 A.H./1659 A.D.

کتبہ

On the niches of the mosque many poetical and prose Kutba writings are found as also verses from the Holy Quran.

The theme of these writings is the praise of God and the Prophet and the praise of the beautiful mosque. The writings tell us that this mosque was completed in 1079 A.H./1668 A.D.

Muḥammad Ṣāliḥ is buried in a tomb made of redstone. This is still to be found outside Mōchi Gate, Lahore and is known as Kambōh wālā Maqbira.

کنبوہ والا مقبرہ۔

His tomb, outside Mōchi Gate known as Kambōh-wālā Maqbira.

Mutamad Khán.

Muhammed Sherif, a native of Persia, received in the third year of Jahángir's reign (1608 A.D.) a military command and the title of Mutamad Khán. He was subsequently attached as Bakhshí to the service of Sháh Jahán whom he followed in the Deccan campaign. On his return to court in the 17th year of the reign he was appointed to the duty of carrying on the emperor's memoirs. He rose to a higher rank under Sháh Jahán and attained the office of Mír Bakhshí in the 10th year of the new reign.

He wrote the third volume of the Iqbálnámá, containing the history of the reign of Jahángir from his accession to his death, which begins as follows:- His work.

شایسته سریر سلطنت و فرمانروائی زیبندۀ افسر

He also wrote a history of Sháh Jahán from his birth to his accession:- احوال شاهزادگی شاهجهان مؤلفه معتمد خان

A.D. 1592 to  
A.D. 1628.

It begins without any preface with the following headings:-

ذكر سلطوع نیر جاده و جلال و طلوع کوكب دولت و اقبال یعنی ولادت با سعادت  
شایسته افسر کیانی زیبندۀ اورنگ کامرانی چراغ افروز دودمان گورگانی شاه  
جوانخت بلند اقبال صاحبقران ثانی چون مشیت ایزد عز شانه و اراده حق  
سبحانه بآنتظام سلسله صوری و معنوی و ترتیب مصالح دینی و دنیوی. الخ

The dates are given throughout with great precision. The work concludes with the arrival of Sháh Jahán at Ágrá. It records his Julús on the 8th of Jumádá II, 1037 A.H. and an enumeration of the stages of his journey from and to the capital. Some verses are inserted after the account of the Julús, which begin with this line,

شد عهد تو پای مرد ایام آغاز تر ا مبادا انجام



This shows that it was written during the reign of Sháh Jahán.

He died in A.H. 1049/1639 A.D.

Death in  
1639 A.D.

Muhammad Tahir Áshná.

Muhammad Tahir who received the title of 'Ináyat Khán and was poetically named Ashna was the son of Zafar Khán who was wazír of Jahángír and during the reign of Sháh Jahán Zafar Khán was at one time ruler of Kabul and afterwards of Kashmir, during which latter government he effected the conquest of Tibet. At a later period he was appointed to the administration of Thatta. "He was celebrated as a poet, as a patron of letters and as a just and moderate ruler".

Son of Zafar  
Khán Wazír,  
of  
Jahángír.

Ashna it appears was born in the year that Sháh Jahán came to the throne. In the seventh year of his age he received, as he informs us "a suitable mansab" He was sent to join his father in Kashmir while he was governor there. He was afterwards dáróghá-í-dágh and subsequently employed in a more congenial office in the Imperial Library.

Áshná born  
in 1627 A.D.  
1037 A.H.

"He inherited his father's talents and good qualities and is said even to have surpassed him in ability. He was witty and of agreeable manners and was one of the intimate friends of Sháh Jahán. Latterly he retired from office and settled in Kashmir.

He wrote a history of Sháh Jahán's reign. In addition to this history he was the author of a dewan (as already mentioned in Chapter IV).

"The writer of these wretched lines Muhammad Tahir, commonly known as Áshná, but bearing the title of 'Ináyat Khán bin Muzaáffar Khán bin Khwájá Abul Hasan, represents to the attention of men of intelligence and acumen that in

Rabí-ul-Awwal in the 31st year of the reign of the emperor Sháh Jahán, corresponding to 1068 A.H., he was appointed Superintendent of the Royal Library and there he found 3 series of the Bádsháh Námá written by 'Abdul Hamíd Láhórí and others, each series of which comprised the history of the 10 years of the illustrious reign. The whole of these memoirs completed one karn which is an expression signifying 30 years. Memoirs of the remaining 4 years were written after his death by others".

This history of Sháh Jahán is named Mulakhkhas.

Mulakhkhas.

According to the preface this work is abridged from the official record of the first 30 years of the reign written by 'Abdul Hamíd and continued by waris which according to the author was found in the Imperial Library. He adds however that from the fourth year to the tenth year he followed in preference to this the Bádsháh Námá of Muḥammad Amín Qazwíní.

ملخص

The history is preceded by a short account of Sháh Jahán, his ancestors and of his early life. The account of his reign is brought down to Jumádá I A.H. 1068/1657 A.D. the close of the 30th year. Two additional Chapters written in the present copy by a later hand contain a short account of the Subahs of Hindustan and select verses by some Amírs of Sháh Jahán's court including the author's father and the author himself.

Mulakhkhas is a complete history of Sháh Jahán upto the 30th year of his reign. Sháh Nawáz Khán praises him for his refined and chaste style, but as a historian Tahir ranks among those who can copy but not create.

Mulakhkhas a complete history of Sháh Jahán upto the 30th year of his reign.

Though placed in the Imperial service and in a position to obtain independent information from reliable sources (being the son of Zafar Khán, the governor of Kashmir) he summarised the works of Muḥammad Amín Qazwíní, 'Abdul Hamíd Láhórí and others.

There is a great controversy about the date of his death, the surmise ranging from A.H. 1066 to A.H. 1077 A.D. He died in 1666 A.D. 1655 to 1666, but the latter date seems to be correct, for the author himself mentions that he was appointed Superintendent of the Royal Library in 1068 A.H./1657 A.D., which means he was alive after 1068 A.H./1657 A.D.

So he died in 1077 A.H./1666 A.D. in Kashmir, where he settled in his last days.

Muhammad Sādiq Sādiq Khān was the author of a most important work called Shāh-Jahān-Namā, a history of the reign of Shāh Jahān. He held the post of Daróghá-i-Ghusalkhānā. At first he held the office of Wāqa-i-Nawis in Āgrā, but was deposed by Aurangzeb and summoned to the presence of Shāh Jahān in 1068 A.H./1667 A.D.

He was not a court historian and he did not write to please any patron, of course he is partial to Shāh Jahān otherwise he is very just and he begins writing his history from the time of Jahāngir's death and goes on to the time of Shāh Jahān's imprisonment. He was closely connected with the Court and held a most favourable place to watch, understand and make a judicious analysis of the affairs he describes, but even where he does not speak from personal knowledge his sources of information are quite authentic.

He received the title of Sādiq Khān during Shāh Jahān's reign.

This work embraces the reign of Shāh Jahān "From Shāh-Jahān-Namā. his accession to the throne 1627 A.D., upto the termination



of the confinement. He was deposed in 1068 A.H/1657 A.D. and lived till 1666 A.D. The events are recorded year by year.

The history is written in a simple style and is of modest length.

As regards the author's life we learn from other passages of this history the following:-

He was apparently a Persian by birth, his uncle on the father's side was Ishāq Bég Yazdí, afterwards Haqíqat Khán, an Amír of Sháh Jahán's court, who died in A.H.1074/1663 A.D. At the accession of Sháh Jahán, Sádíq was raised to the office of Bakhshí. He was then appointed tutor to Prince Shujá whom he accompanied on his campaigns in Khandes and Malva and subsequently in <sup>Badakhshan.</sup> ~~Badakshan~~. In the 20th year of the reign he obtained the post of Daróghá-i-Ghusal Kháná or Private Audience Chamber and from that time he appears to have remained in constant attendance upon Sháh Jahán. He followed the emperor to Kabul in the 22nd year when he received the first intelligence of the loss of Qandhár. At the time of the defeat of Dará Shikóh and the victorious advance of Aurangzeb, he was one of the few Amírs who remained faithful to Sháh Jahán and comments severely on those who deserted the emperor to flock round his rebellious son. He was one of the messengers sent to the latter in the futile attempt to bring him to submission. In the concluding part of his history he gives a detailed account of those transactions and quotes in full the letters that passed between the father and the son.

Life of the Author.

In the list of mansabdárs which he gives at the end of the first 20 years the author enters himself as

one of the commanders of 6000.

Muhammad Amin bin Abul Hussain Qazwini.

The full name of the author is Muhammad Amin bin Abul Hussain Qazwini, but he is familiarly known as Aminai Qazwini or Mirza Aminai. He was the first person who received orders to write a history of the reign of Shah Jahan. The orders were given in the 8th year of Shah Jahan's reign, 1045 A.H/1635 A.D.

In the 8th year of the reign he received orders to write a history of the reign.

In the preface the author says - that he had come from Iran, his native country to India and had entered the Imperial Service as Munshi in the 5th year (1042 A.H/1632 A.D) of Shah Jahan's reign.

Entered Imperial service in 1042 A.H/1632 A.D.

The Emperor who had not been satisfied with the performance of the court-chroniclers hitherto employed was still looking for a better qualified writer, when the author submitted to him his account of the Bundelah War and met with entire approval. He was in consequence appointed historiographer in A.H.1045/1635 A.D., and was directed to prepare a full history of Shah Jahan from his birth to the end of the 10th year of his reign.

As already mentioned he was appointed historiographer (on the 29th of the month of Dai) 8th year A.H. 1045/A.D.1635 and was commanded to submit his recording of events to the Emperor's revision. The result was the present work to which the title Badshah-Nama was given by Shah Jahan.

The Padshah Nama is divided into 3 sections called (1) مقدم Preface (2) مقال Discourse (3) خاتمه Appendix, dealing respectively with (1) The Birth of Shah Jahan, an

account of his predecessors and the history of his minority. (2) His accession and the first ten years of his reign, (3) Biographical notices of the Shaikhs, men of learning Physicians and Poets of the period.

He also mentions his intention of writing a second volume bringing down the history of the 20th year of Sháh Jahán's reign. But he does not appear to have carried out his design having probably been prevented by his appointment to a busy office, for Muḥammad Ṣāliḥ in a short biography of the author says that he was transferred to the Intelligence Department.

This history of Amínáí Qazwíní has been the model for most of the histories of Sháh Jahán. 'Abdul Ḥamíd the author of the Bédsháh-Námá has followed its arrangement. His work comprises the same matter and differs from it only in style.

This history  
a model for  
other  
histories.

The Bédsháh-Námá of Qazwíní is in simple, but graceful language and is typical of the pure Persian style of that period.

This work is valuable for the history of the early education of Sháh-Jahán and for the events which occurred during the first 10 years of the reign.

Sháh-Jahán was greatly impressed by his account of the Bundela war and appointed him court historian. He continued to hold this post till he had completed the record of the first 10 years of Sháh Jahán's reign, when he was removed from this position, on account of his rivals.

Mirzá Jalálá Ṭabáṭabá'í of Isfahán.

Mirzá Jalálá Ṭabáṭabá'í of Isfahán came to India in A.H. 1044/1634 A.D. and having been enrolled as a court chronicler by Sháh Jahán, he wrote a history of the 5 years of that sovereign's reign, but was prevented by the envy of his rivals from carrying on that work.



He is a unique personality in prose-writing. He was educated in Isfahān and gained a great deal of knowledge. According to Muḥammad Ṣāliḥ nobody could write prose like him.

He wrote his Bādshāh-Námá in the style of Qazwīnī. Bādshāh-Námá. The extant portion covers only four years of Shāh Jahān's reign, viz. from the 5th to the 8th year (1041 to 1046 A.H. 1631-1636 A.D.) but from stray references in the work it appears that Ṭabāṭabā'ī also wrote an account of the earlier years. His language is picturesque and highly ornate and his style is native Persian. From the historical point of view, his work is of no importance, because it is merely a reproduction of the events described by his predecessor and countryman Amīnāī Qazwīnī, in some places especially in the description of Kashmir. The history follows the chronological system which prevailed during the first ten years of Shāh Jahān's reign such as the solar years and Persian months and embraces a period extending from 1041 A.H. to 1046 A.H./1631 to 1636 A.D. It is much more Prolix than the corresponding work of Amīn.

Muḥammad Yūsuf bin Shaikh Rahmat Ullāh Al-Atakī-al-Kanānī.

Muḥammad Yūsuf bin Shaikh Rahmat Ullāh Al-Atakī-al-Kanānī, derives the first of his two nisbahs from Atak, Panjab - where he dwelt and the second from Kanān as the place of his birth.

He has written a general history called Muntakhib-ul-Twāriḫ from the earliest time to the accession of Shāh Jahān. This work is dedicated to Shāh Jahān and was completed in A.H. 1056/1646 A.D. Completed in 1646 A.D.

He hoped to get a reward from the emperor, so that he would be able to spend the rest of his days in devotion and prayer. He lays no claim to authorship, his only boast is to have faithfully transcribed the various works which he has laid under contribution. He states in his conclusion that he completed this task on the 15 Dhul-Hijjah A.H.1056/1646 A.D., and that his friend Mír Muḥammad Bég bin Mírzá Bég supplied him on that occasion with a new title embodied in a piece of verse and ingeniously contrived as to convey the date of completion 'مستغنی بیدل' 1056 A.H/1646 A.D.

Muḥammad Bāqir Afṣah.

Muḥammad Bāqir bin 'Ināyat Ullāh bin Sadrud-dīn

Muḥammad Tabrizī called Afṣah.

He has written an abridgment of general history from the earliest times to the accession of Shāh Jahān, called انفع الاخبار.

It appears from the preface that the author was attached to the service of Sultan Murād Bakhsh, son of Shāh Jahān and that he compiled the present compendium from a number of standard historical works which he found in Ahmadābād of Gujrāt, when staying there in attendance on that prince. His sources and the portions borrowed are thus enumerated - The history of the Prophets, of Prophet Muḥammad, of the Khalifs, of the 12 Imāms, and of the early Kings, from the Tarīkh-i-Mír Haider Razī.

A short History of the Emperor Shāh Jahān's life and reign containing a short history of his predecessors beginning with Tímūr. On the fly-leaf the work is entitled Ikhtisār-i-Shāh-Jahān-Nāma. اختصار شاه جهان نامه.

Muhammad Afzal Bukhārī.

In 1047 A.H./1636 A.D., Shāh Jahān ordered Muhammad Afzal Bukhārī to correct the dates, etc., of Malfūzāt-Sāhib-i-Qirān. So the author wrote the amended edition of the memoirs. ملفوظات صاحب قران.

1342-1405 A.D.  
743-807 A.H.

The editor says in the preface that a complete record of Tīmūr's life from his seventh to his seventy-one year that of his death, had been written in Turki by Tīmūr himself or by others from his dictation. In the vicissitudes of time that precious volume passed from the Library of his illustrious children into that of the Emperors of Rūm some Amīrs of their realm. A certain Mīr Abū Ṭālib of Turbat in Khurāsān having arrived on his travels through Rūm and Arabia at the city of Yaman became acquainted with Jāfar Pāshā, the Ruler of Yaman and having been shown by him the valuable work in his Library immediately set about translating it. He brought this task to an end in India. His translation however was not free from errors; it included some facts not recorded in the Zafar-Nāmāh and other trustworthy histories and omitted events chronicled by all historians. When it was read before Shāh Jahān, glaring dis-crepancies in facts and dates were noticed by the emperor, who, in consequence, ordered Muhammad Afzal Bukhārī to collate the work with the Zafar Nāmāh. Additions of Mīr Abū<sup>Ṭālib</sup> supply his omissions, translate the Arabic and Turkish passages and correct the dates which did not tally with those of the Zafar-Nāmāh.

Muhammad Wārīs.

Muhammad Wārīs was the pupil of 'Abdul Hamīd Lahōrī.



When <sup>Hamid</sup> owing to old age was prevented from continuing his *Bádsháh-Námá*, the work was entrusted to *Wáris*. He has recorded the events of the third cycle of *Sháh Jahán's* reign. His description of the buildings of *Sháh-Jahánábád* is very graphic and exceedingly picturesque.

The work is composed in a style similar to that of *Bádsháh-Námá*. *Abdul Hamid* and is of considerable length. It closes with a list of the Shaikhs, learned men and poets who flourished during the decade <sup>under</sup> with its review. It embraces the last ten years of *Sháh Jahán's* reign from the beginning of the 21st to the end of the 30th year in which his actual reign closed.

Little is known of *Muhammad Wáris* but the author of the *Ma-a-Siri-Álamgiri* records that "On the 10th *Rabí-ul-Awwal* 1091 A.H./1680 A.D. *Wáris Khan*, news Reader, and the graceful author of the third volume of the *Bádsháh-Námá*, was killed by a blow of a pen-knife from a mad student, whom he had taken under his protection.

Death in  
1680 A.D.

*Muhammad Sádiq bin Muhammad Sálíh-ul-Isfahání-ul-Ázadání*.

*Muhammad Sádiq bin Muhammad Sálíh-ul-Isfahání-ul-Ázadání* has given a sketch of his own life in the twelfth matla' of the third volume (mujallad) of his historical compilation, entitled *Subh-i-Sádiq*. He was born in A.H. 1018/1609 A.D., in Surat, where his father served under the *Khán Khánán 'Abdur Rahím*. In A.H. 1027/1617 A.D., he went to *Allahábád* with his father who was there appointed by prince *Parwíz* as *Diwán* of his house-hold. After some years spent in studies at *Patná* and *Jaunpúr*, *Sádiq* went

Born in A.H.  
1018/1609 A.D.

History of Shah Jahan-B.P.Saksena-V.Page, Elliot's History of India - VII-121.  
Elliot's History of India-VI-453, Rieu's Catalogue-889, Bodelian Library Catalogue-50, India Office Library Catalogue-363, Curzon-Asiatic Society of Bengal Catalogue, 460, Bankipore Library Catalogue - VI.45.

with his father in the train of prince Parwiz to Deccan in A.H.1035/1626 A.D., and after the latter's death in the ensuing year, joined the Camp of Sháh Jahán where he was appointed news-writer (Wa'iqah Nawis). Having been presented at court, shortly after Sháh Jahán's accession, he obtained from that sovereign a jagir in Bengal, proceeded to Jahángir-nagar, then the capital of that province and took part with the rank of Bakhshí in a War waged against a rebel Afghan chief by Qásim Khán, the governor of Bengal. He incurred, however, the displeasure of that Amir's successors 'Ázam Khán and Islám Khán, was kept some time in confinement in Salímábád A.H.1048/1637 A.D. and finally retired into private life.

Subh-i-Sádiq - the first volume of a large work on general history, begun in 1041 A.H./1631 A.D. and finished in 1048 A.H./1638 A.D. The present copy is incomplete at the end. Out of the 8 matláas into which it is originally divided, it contains only 5.

His works  
Subh-i-Sádiq.

- (1) The Prophets (2) The Persian Kings (3) The Sages (4) The Life of Muḥammad (Peace be upon him).
- (5) His immediate successor.

Sháhid-i-Sádiq - a large collection of extracts, moral sayings, historical anecdotes and miscellaneous notices. Sháhid Sádiq

Mirzá Badí-uz-Zamán Rashíd Khán.

The author has given a detailed account of the seige of Qandahár by prince Dará Shikóh A.H.1063/A.D.1652.

The author states in the preface that he has recorded only that which he had either seen with his own eyes or ascertained from trustworthy witnesses and that

as he was neither a courtier nor an official writer his only object was to present a true statement of facts to his friends in India.

The work is called in the subscriptions of the present and next following copies *Tārīkh-i-Qandharī* or *Lata'if-ul-Akbar*.

تاریخ قندهاری  
لطائف الاخبار

This is divided into 3 parts called *Āghāz*, *Paimāyish* and *Anjām* containing respectively:-

(1) An account of some previous events namely, the revolt of the Uzbeks against *Nāẓir Muḥammad Khān* in A.H. 1056/1646 A.D. Former attempts on *Qandhar* and march of *Dārā Shikōh* to that place.

(2) Events of the Siege recorded day by day from the 10th of *Jumādā II*, A.H. 1063 to the 15th of *Dul Qadah* of the same year.

(3) Return of *Dārā Shikōh*.

It contains valuable historical and geographical informations besides anecdotes. (anecdotes)

The preface is followed by an introductory Chapter, giving an account of the previous expeditions under *Murād* and *Aurangzēb* (beginning with the year 1056 A.H. of the assembling of the army at *Lahore* and the outset from thence on the 24 of the 1st *Rabi* A.H. 1063/1653 A.D.

*Badi'uz Zamān Rashīd Khān* was appointed *Khalīfah* in the 24th year of *Aurangzēb*'s reign and died in A.H. 1199/1698 A.D., during the same reign.

*Chandar Bhan Brahman.*

Life in Chapter IV.

*Chahār Chaman-i-Brahman*-A description of *Shāh Jahan*'s court, with its splendours and festivals and of the principal cities of his realm, beginning with *Shah Jahanabad* followed by a memoir of the author's own life.

His work.  
*Chahār Chaman*

It is the first book in Persian language on the



subject of History written by any Hindú. It was written in 1055 A.H./1645 A.D. It is divided into 4 Chamans.

I. Contains descriptions of various festivals at court, with pieces of poetry recited by the author on these occasions.

Written in  
1055 A.H.

II. Describes the splendour of the court, the daily occupations of Sháh Jahán his new capital Sháh-jahánábád, and the principal cities and Subahs of the Empire.

III. Contains the author's life and some of his letters.

IV. Deals with moral and religious thoughts.

This work is full of artistic imagery and richness of language.

Tawakkul Bég bin Tulak Bég al-Husainí.

The author wrote the well-known prose-summary of the Sháh-Námá of Firdausí in 1063 A.H./1653 A.D. The work is variously designated as Muntakhab-1-Sháhnámá or Khuláṣ-1-Sháhnámá or Teríkhi-Shamshír-Khání. منتخب شاهنامه  
تاریخ شمشیر خانی - خلاصه شاهنامه

This abridgement is compiled with a connecting narrative in prose by the author, who was in the service of Prince Dará Shikóh, during his governorship of Kabul. It was in the 26th year of Sháh Jahán's reign A.H.1063/A.D.1653 that the author who had been transferred to Ghazní wrote the present work at the desire of Shamshír Khán, the governor of Ghazní.

The history begins with the reign of Gayumars and is brought down to the Sásánians descendants of Ardashír Bábkán.

Edinburgh University Catalogue-236, Asiatic Society of Bengal Catalogue 187, Rieu's Catalogue 539, University of Bombay Catalogue 267, India Office Catalogue I.554, A Catalogue - Asiatic Society of Bengal, Curzon-154, Bodelian Library Catalogue I.453, Rieu's Catalogue - 154.

There is also an appendix on Firdausi's biography etc.

Mír Muḥammad Ṣāliḥ Takhallus 'Kashfī'.

میر محمد صالح کشفی

Kashfī was a descendant of the famous Nīmatullāh Walī. His father Mír 'Abdullah Tirmizī was a celebrated calligrapher and the author of Five maṣnawīs and a dewan. He had received from Akbar the title of Mushkīn Kalām and the takhallus of Waṣfī.

Mír Muḥammad Ṣāliḥ Kashfī was the author of a well-known poem Manāqib-i-Murtazawī. After leading a long time the life of a darvish, he accepted office from Shāh Jahān who raised him to the rank of an Amīr. He designed the history of Prophet Muḥammad, the early Khalīfs and the Imāms in mixed prose and verse. The present work is devoted to the glorification of the Prophet, but life was not spared to him to carry out his plan.

He died in A.H.1061/1650 A.D.

Death in  
1650 A.D.

Muḥammad Ṣādiq.

He is the author of Ṭabaqāt-i-Shāh-Jahānī.

طبقات شاهجهانی

Having acquired an early taste for the society of the learned and the perusal of the records of the past, the author had long contemplated, as he states in the preface, compiling the lives of Saints, Philosophers, and poets from the time of the early Khalīfs to the reign of Shāh Jahān, but he was compelled, by want of leisure, to confine himself to those who had lived under the illustrious house of Tīmūr.

The date of its composition is not mentioned in the preface, but A.H.1046/1636 A.D. is spoken of as the possible

year. It may be gathered from some incidental references that he was born about A.H.1000/A.D.1591, and spent his ~~his~~ life in Delhi where he met Mullá Kamí of Sabzawar and Shaikh Husain Kamángar. He studied under Shaikh Faiz and on his death in 1022 A.H/1613 A.D. became a favourite disciple of Shaikh 'Abdul Haqq of Delhi, from whom he daily received affectionate notes during an illness which befell him in that city.

Šádiq was a man of humble circumstances, devoted to study and religious way of life. He dedicated the book to Sháh Jahán.

Dedicated the book to Sháh Jahán.

The Tabaqát-i-Sháh-Jahání is divided into 10 periods, corresponding to the reigns of Timur and his successors. In each of these periods the biographical notices are arranged in 3 sections (bábs) comprising:-

Tabaqát-i-Sháh-Jahání.

(1) The Sayyids and Saints.

(2) The learned, 'Ulemá, Physicians (Hukamá" and men of learning (Fuṣalá").

(3) The Poets.

The Tabaqát are as follows:-

- (1) Tímúr A.H.770-807/1368-1404 A.D.
- (2) Mírán Sháh and Sháh Rukh (A.H.807-850)/1404-1446 A.D.
- (3) Mírzá Sultán Muḥammad Ulugh Bég A.H.850-853/1446-1449 A.D.
- (4) Abu Sa'íd A.H.854-873/1450-1468 A.D.
- (5) 'Uṣar Shaikh A.H.873-899/1468-1493 A.D.
- (6) Bábar A.H.900-937/1493-1530 A.D.
- (7) Humáyún A.H.938-963/1531-1555 A.D.
- (8) Akbar A.H.964-1013/1556-1604 A.D.
- (9) Jahángír A.H.1013-1037/1604-1627 A.D.
- (10) Sháh Jahán A.H.1037-1046/1627-1637 A.D. the date of composition.

Tabaqát-i-Sháh-Jahání is in fact an anthology because it gives an account of poets and philosophers from the time of Tímúr to the early years of Sháh Jahán's reign. In the latter part of the work the author writes



from personal knowledge and gives a vivid account of some of the celebrated men of his time, with whom he came into contact.

### Kāmgār Husainī.

Kāmgār Husainī was the author of a history-Maāsir-i-Jahāngirī. He wrote this in the third year of Shāh Jahān's reign 1040 A.H/1630 A.D.

ماآزجہائیری

The author had grown up in the services of Jahāngir, whom as he states in the present work, he accompanied on one of his journeys to Kashmir. He says also that he served under his uncle 'Abdullah Khān Bahādur Firōz Jang in the campaign against the rebel Khān Jahān Lōdī and that he (Kāmgār Husainī) brought the latter's head to Shāh Jahān 1040 A.H/1630 A.D. who rewarded him with a promotion and the title of غیرت خان Ghairat Khān. In A.H.1048/1638 A.D., he was appointed subehdār of Delhi, and afterwards transferred to the Subah of Tattah.

The author says in the preface that Jahāngir had written a record of his reign extending from his accession to a short time before his death, but as that history entitled Jahāngir-Nāmā did not include an account of his early life Kāmgār was induced to supply that deficiency in the present work, which he wrote in the third year of Shāh Jahān's reign, corresponding to A.H.1040/1630 A.D., and to which he gave the title of Ma-āsiri-Jahāngirī

Ma-āsir-i-Jahāngirī written in 1040 A.H. is a history of the whole life of Jahāngir.

In the conclusion the author says that as in the memoirs of his reign written by Jahāngir himself essential events were mixed up with much unimportant matter he

had thought fit to make an abstract of that record and to complete it with an account of Jahángir's minority and of the latter part of his reign. He adds that he wrote it in plain language as a work intended for the public at large.

Contents - An account of Jahángir's birth and early life - His accession - History of his reign <sup>arranged</sup> ~~arranged~~ year by year from the first to the twenty-second in which he died. Events which took place from the death of Jahángir on 28th Šafar A.H.1037/1627 A.D., to the accession of Šah Jahan 1037 A.H/1627 A.D.

Kámgar Hussainí died in A.H.1050/1640 in Tattah

Death in  
1640 A.D.

## CHAPTER VI.

### Other Branches of Literatures:-

#### 1. Inshá-Writers.

Tughrá of Mashhad (Life in Chapter IV).

The prose-work of Mullá Tughrá of Mashhad.

منشآت طغرا. Munsháat-i-Tughrá - This volume is a collection of the writings of a very refined and flower~~ing~~ style, and it begins with a rubá:-

ای در طلب تو خانه بردوش سحاب

(1) رساله فردوسی. Description of Kashmir, begins:-

شنای بهار پیرانی که انگشت سبز را بدانهای شبنم

(2) مرآت الفتح. The Mirror of Victories or the conquest of Balkh and Badakhshan begins as:-

یکه تازان میدان تغیر از دولت

(3) تجلیات. Manifestations, another description of Kashmir beginning with:-

کشمیر بود فصل خزان عالم نور

(4) مشابهات بدلی. Wonderful Comparisons - beginning with:

موسم آن شد که مینار آگ هندو سر کنه

(5) تعداد النوادر. Enumeration of Curiosities - beginning with:-

در تیره زمین هند دگر نشدم

(6) مرتفعات. Exalted Matters, description of a darbar at Jahangir's court: beginning with:-

نوبهار آمد که مقراض از پر بلبل کنید

(7) تحقیقات. Verifications or Poetical applications of the names of plants, beginning:-

از بس غلا است حرف قاموس فلک

(8) مجمع الغرائب. Collection of wonders, Description of the Lake Kaman - beginning with:-

چه نویسد از وسعت دریا چه



- (9) *The Ebullition of the Nightingale* - also styled *دیباچه معیار الادب* Preface to the standard of Perception in praise of Hafiz' Dewan - beginning with:-

پیش رو ساز سخن ترانه محمد صافی است

- (10) *Letters* - *رقعات*.

Besides these treatises there are found the following headings:-

- (11) *در تعریف صورت شاهجهان*  
(12) *در توصیف فضل و دانش پادشاه*  
(13) *در ذکر افاده پادشاه*  
(14) *در ضمن دعای این پادشاه*  
(15) *در توصیف جناب احدیث*  
(16) *در نعت حضرت رسول*  
(17) *در تعریف حسن پادشاه زاده (مراد بخش)*  
(18) *در توصیف فضل و کمال*  
(19) *در تعریف فطشاه زاده*  
(20) *در تعریف بزم شاه زاده*  
(21) *در تعریف رزم شاه زاده*  
(22) *حقیقت صب حال*  
(23) *در صفت تبرد منشی فرقه پوشان اطراف شاهجهان آباد که دوازده کس بودند*

An account of the 12 Shaikhs of Shahjahanabad.

There is another copy of the prose work of Mullá Tughrá known as - *Munsháat-i-Tughrá*. The volume contains 14 *Risálahs* as follows:-

- (1) *Ruqáat-i-Tughrá* - *رقعات طغرا*. This begins as:-  
*روزگار است که چشم انتظار این امیدوار*  
(2) *Anwar-ul-Masharaq* - *النوار المشارق*. This contains a description of the spring and begins as:-

*النوار المشارق طغرا اگر ای جوش دل صافی*

(3) *Mirāj-ul-Fuṣāḥat*. معراج الفصاحت. written in praise of Sayyid Bahādur Khān, begins as:-

معراج الفصاحت طغرا لبرش خیال

(4) *'Ishq-u-Husan*. عشق و حسن. An allegorical account of 2 royal youths عشق and حسن beginning with:-

راویاں اخبار و ناقلاں آثار

(5) *Giriya-i-Qalam* - گریہ قلم. Describes the rainy season and begins with:-

گریہ قلم خطاب این رقم دردناک طغراست

(6) *Kalamātul-Haq*-Complains of the want of liberality in the King and his son, beginning with:-

کلمۃ الحق طغرا صحتی است الخ دوران چود در ستائش

کلمۃ الحق

(7) *Jalūssiyā*. جلوسیہ. Describes the accession of Aurangzēb and begins with:-

جلوسیہ طغرا عبارت است الخ ای کوکبہ ات فروغ

(8) *Āshob-Nāmā*. آشوب نامہ. In praise of Zulālī's seven Persian masnawis beginning with:-

ز نظم و نثر چوپر شور بود الخ شکر ناظمی کہ

(9) *Namūna-tu-l-Inshā'*. نمونه الانشا. In praise of Aurangzēb begins with:-

طغرای فردیت ایما چوں بتقریر الخ سیمیں ورتی زیاسمین

(10) *Wajaddiyā* - وجہیہ. contains metaphors taken from music begins with:-

ایں نامہ کہ آوازہ در انشاء دارد الخ نغمہ دلنشیں ترنم

(11) *Ṣamarā-i-Tibbī* - This risālā contains metaphors taken from medicine and begins as:-

ای درد تو بہتر از دوا ی دگری

شمرہ طبیبی

(12) *Ziyāfat-i-Mānawī*. ضیافت معنوی. On a famine which prevailed in the Deccan begins as:-

ضیافت معنوی طغرا الخ بدکن سال غم

(13) *Chashmā-i-Faiz*. چشمہ فیض. Describes the Mirāj of the Prophet and begins as:-

چشمہ فیض طغرا نام الخ ای ملک وجود

(14) *Parīkhānā* - پریخانہ. Praises Shāh 'Abbās III of Persia - begins with:-

پریخانہ طغرا چوں بنام خدیو ایران الخ ای راقم فرد

Inshá-i-Harkaran.

Forms of letters by Harkaran, the son of Mathurádás

Kambóh of Multán.

It begins as-

بعد از نشاندن حمد و ثنای حضرت ابی زید متعال ذوالجلال

The author had been a Munshí to I'tibár Khán who

died A.H.1033/1625 A.D. Itibár Khán was a eunuch who had been early attached to the service of Jahángír was appointed subehdár of Akbarábád in the 17th year of the reign 1031 AH/1621 A.D., and died about 2 years later.

This work by Harkaran was probably composed between A.H.1040/1630 A.D. It is divided into 7 bábs and comprises models of letters and of various kinds of official documents.

Tuhfa-i-Sultáníyyá - تحفة سلطانیه

A treatise on epistolography composed by Hasan bin Gul Mohammad bin Qulí Muhammad. He dedicated his work to a prince whose name after a long list of usual titles he omits to mention. Blochet thinks that he was Sháh Jahán. All proper names, etc., are carefully avoided in this work and therefore there is no chance of finding the date of composition.

The treatise is divided into 3 bábs:-

- (1) Deals with general correspondence.
- (2) Deals with official orders and letters.
- (3) Deals with Forms for legal document - مکتوبات شرعیہ

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Bodelian Library Catalogue - II. 1423. I. 842.  
India Office Library Catalogue - I. 1593, Rieu's Catalogue 530. Catalogue Asiatic Society of Bengal - 180, Catalogue Asiatic Society of Bengal Curzon - 126, Catalogue of Persian Manuscript - E.Bloch. II. 1063.



Buqaát Chandar Bhan Brahman. رقصات چندر بھان برہمن

Letters by Chandar Bhan Brahman - beginning with:-

مکتوبیں بندگان عقیدت کیش دعاگو یاں خیر اندیش چندر بھان برہمن کہ رشتہ  
بندگی در گردن افلاص.....

رقعات برہمن

The first letter is addressed to Islām Khán.

The second to Sádulláh Khán.

The third and fourth to 'Áqil Khán.

The fifth to Muzaffar Khán.

The sixth to Mirek Bakhshí.

The seventh to Hájí Muhammad Ján Qudsí.

The eighth to Mullá Mir.

For the author's life, please see Chapter V.

Munshaát-i-Brahman - A collection of letters, issues etc., to Wazírs, Amírs and other eminent men.

منشآت برہمن

In the preface, the author quotes his dewan and some other works from his pen.

Chahar Chaman - A description of Sháh Jahán's court with a memoir of his own life, beginning with:-

چوں از عنقوان شباب این برہمن عقیدت کیش رامیل در غبت بدریانت دقالتی  
شعرو انشاء بہم رسید-

It is apparently divided into several qisms, but only the first is marked by a heading as follows:-

قسم اول - مشغل بر نقل عرضداشت ہای کہ بدرگاہ آسمان جاہ ارسال داشت.

Inshái-Brahman. This work has no preface or title and is called Inshái Brahman. "The letters have no headings and are arranged according to the rank of the persons to whom they were written. The first is addressed to Sháh Jahán and contains a dedication of the Chahar Chaman.

انشاء برہمن

Mukatabát-i-Muqímá.

مکاتبات مقیم

A collection of letters and official documents in flowery style by Muḥammad Muqím bin Muḥammad Sharíf al-Husainí.

This collection contains 36 letters, arzadáshts, etc. It begins with a report about the occupation of the Fortress اددگیر sent to 'Abdullāh Qutāb Shāh A.H.1020-1033/1611-1672 A.D. There is a note in praise of a palace of Muḥammad Mír Jumlá Shāhí who died in 1073 A.H./1663 A.D., with a chronogram for 1051 A.H./1641 A.D. Another letter is addressed to the same official.

There are many letters to various friends and relatives of the author such as his brother Zia-ud-Din Hasan, his son Haider-ul-Mulk Hakím Karímá, Maulaná Fauqí and Shāh Mu'ayyadá are probably poets of that time while Qāzī Muḥammad Sālīh was a calligraphist. There are also epistles to Islām Khān who died in 1057 A.H./1647 A.D. Nawwab Sayyid Muzaḥḥar who died in A.H.1069/1685 A.D. and others. There is no introduction and the collection opens with letters No: I, which begins:-

..... فتحنامہ کہ بخت عالی حضرت

There are many chronograms to be found in the work. The latest being 1068 A.H./1658 A.D. سرفیل قطب می

The author's name is found almost in every letter.

Ādāb-i-Ālamgírí.

Letters of Nāzír-ul-Mumálík Hājí 'Abdul 'Alí Tabrízí.

ناظر الممالک السلطانی حاجی عبدالعلی تبریزی

آداب عالمگیری

begins as:- از جانب اشرف اعلیٰ بپادشاه گیتی پناه شاه جهان نوشته شد

This collection has no preface and contains letters written by the author in the name of 'Abdullāh Qutābshāh and of some Amírs of the court of Haiderābād as well as letters written in his own name.

Contents. Letters written in the name of 'Abdullah Qutabsháh to Sháh Jahán, Dára Shikóh, Aurangzéb, Sháh Shujá; 'Adil Sháh of Bijápúr to members of the royal family and to officers of the court.

Letters written in the names - Mirzá Nizám-ud-Dín Ahmad, Hakím-ul-Mulk, Mir Jumlá and other Amírs of the Court.

Letters written in the author's own name to Amírs and other contemporaries.

Letters written in the name of 'Abdullah Qút.

Inshái-Munír-letters notes and other writings in a refined prose-style by Abu-al-Barkát Munír, the son of Mullá 'Abdul Majíd of Multán, usually called Munír of Lahore, who collected them A.H.1050/1640 A.D.

(His life in Chapter IV).

(1) This collection contains forty-five letters and 14 ruqaat which Munír composed in the name of Saif Khán Mirzá Safí who died as governor of Bengal A.H.1049/1639 A.D.

(2) 38 other notes by Munír.

(3) Munázarat or poetical contests in prose mixed with verse.

(a) مناظرهٔ اربع عناصر. The contests of 4 elements.

(b) مناظرهٔ تیغ و قلم. The contests of sword and pen.

(c) مناظرهٔ روز و شب. The contests of day and night.

(4) Another prose piece entitled:-

سخن در شنا و صفت صاحب سخنان عمر خود

(5) An elegy in prose entitled -

در ماتم شریف

Naubawá - نوبادہ. Another collection of letters and notes comprising also some of saif Khán's compiled by the same Abul-Barakát Munír, one year after the completion of the preceding Inshá - 1051 A.H/1640 A.D. at Jaunpur.

It begins with:-

ایں منتخب از نکتہ نگو فرجامش. افتاد چو آغاز نگو انجمش. دیدہ بمذاق آشنا  
آیا مش نوبادہ نهاد از لطافت نامش. بر برای فیض سرای چمن نشینان.



After a *توصیہ* called *دیباچہ* follows the same as in the preceding collection:-

Inshā-i-Amānallah Husainī.

انشاء امان اللہ حسینی

- (1) A copy of the shorter collection of various letters and notes on Sufic questions by Amānallah Husainī with the takhallus Amānī, who died A.H. 1046/1636 A.D.

It begins as:-

حمد وافر خدایرا کہ یا قوت قوت ناطقہ بی بہادر عقد

- (2) Ruq'at Amān-Allah-Husainī

A collection of Sufic letters, (A fuller work on Letter-writing) Amān Ullah entitled Khānāhzād Khān Firōz Jang, son of Mahābat Khān entitled Khān Khānān Sipahsālār.

Beginns  
Beings with:-

حمد وافر و ثنائی متکا شرفدای را کہ یا قوت قوت ناطقہ

(For his life, please see Chapter IV).

Letters of Khān Jahān Sayyid Muzaffar Khān.

Beginning with:- *عرضداشت پیر غلام فدوی زمین عبودیت*

The first letters are addressed to Emperor

Shāh Jahān and relate chiefly to engagements with the Bondelah Chief Prithirāj about A.H. 1049/1639 A.D. and others are written to various amirs and private persons.

Sayyid Muzaffar Khān of Barah, afterwards Khān Jahān held the post of governor of Gwalior from the accession of Shāh Jahān to his own death in 1055 A.H./1645 A.D.

Bahār-i-Sukhan.

Bodelian Library Catalogue-II.1555, Panjab Public Library Catalogue-30, Bankipore Library Catalogue XCI.73, Buhar Library Catalogue I.208, Bodelian Library Catalogue II.1555 Panjab Public Library Catalogue 30, Buhar Library Catalogue I.208. Rieu's Catalogue 837, Catalogue Curzon Asiatic Society of Bengal. 127, Catalogue -India Office Library I.1152, Edinburgh University Library Catalogue, 100, Rieu's Catalogue-398, Kapurthala State Library Catalogue-125.

A collection of letters and other refined prose-writings by Muhammad Ṣāliḥ Kambōh of Lahore.

برہان

The introduction to this collection which contains official and private letters, the former written in the names of Shāh Jahān, 'Ālamgīr and other royal and princely personages as well as descriptions of Shāhjahānābād, Āgrā, Kashmir and other localities in ornate prose and is subdivided into 4 Chaman - was written by his friend Maulānā Abul-Barakāt Munīr. The date of completion is given as A.H.1074/A.D.1663, but in the present and the following copy it is distinctly stated that the work was finished by the author on the 16 of Shawwāl A.H.1065/A.D.1655, August 19, the 29 year of Shāh Jahān's reign is Shāhjahānābād.

(For the life of the author, please see Chapter IV).

## II. Story-writers.

Bahār-i-Dānish. This work is a romance of Jahāndār Sultān and Bahrawar Bānū told by means of a number of amusing tales. It was compiled by Sheikh 'Ināyat Ullah of Delhi who died in Jumādā-ul-Awwal A.H.1082/1671 A.D. It begins with:-

فاتحہ کتاب مستطاب و پیرایہ صحیفہ دانش و پیش محمد وافر خداوند فرخ بخش سخن آفرین

There are 2 prefaces to the work the first is by Muhammad Ṣāliḥ, the author's younger brother and pupil and the author of the 'Amal-i-Ṣāliḥ.

In the second preface the author praises the Emperor Shāh Jahān during whose reign this work, which is based upon a Hindū tale, was completed according to the first preface, in A.H.1061/A.D.1651.

The author's introduction begins as:-

دیباچہ پیرایہ ده دیباچہ سخن محمد عیسی است کہ ملک معنی را بواسطت  
تبع ناطقہ.....

Kārastān

کارستان

Love-story of Prince Wālā Akhtar in ornate prose composed in 1050 A.H./1640 A.D., at Jaumpūr and dedicated to Shāh Jahan. It begins with:-

ستائش گوناگون پادشاهی را سزاوار است.

Author-Abū-Barakāt bin 'Abdul Majīd Multānī Munīr.

(Life please see Chapter IV).

III. Philosophy and Religion.

Author - Prince Darā Shikōh -

(Life - Chapter IV).

Majma'ul-Bahrain - a treatise on the technical terms of Hindu-Pantheism and their equivalents in Ṣūfī Phraseology, beginning with:-

مجمع البحرين

ہنام آنکہ ادنای ندارد بہرنامی کہ فوانی سر بر آرد

In a preface the author says that he had embraced the doctrine of the Ṣūfīs and that having ascertained in his intercourse with Hindū Faqīrs that their divergence from the former was mere verbal, he had written the present work with the object of reconciling the 2 systems. He completed it in A.H.1065/1654.

Safīnatul-Awliya'-Lives of the holy men and leading Shaikhs who lived from the beginning of Islām to the author's time.

Author  
Mohammad  
Darā Shikōh.

It begins with:-

سفیۃ الاولیاء

الحمد لله رب العالمین..... اما بعد اگرچہ احوال و معجزات

The object of the author was, as stated in the preface, to give for each saint the information regarding

Asiatic Society of Bengal Catalogue - 160, 110, Bodelian Library Catalogue II.1569, Bankipore Library Catalogue-VIII-47, Berlin Library Catalogue Pertsch-58, Rieu's Catalogue-828, Catalogue-E.Blochot I.273, India Office Library Catalogue-455, Promotion of Learning in India-N.Nath Law.185.



his name, dates of birth and death, place of burial, and other particulars which were found scattered in a vast number of ancient and modern works. He remarks further on that by laborious research he had succeeded in discovering many dates which were wanting in Nafahát-ul-uns, Táríkh-i-Yafíi and Tabaqát-i-Sultání. It is stated in the conclusion that the work was completed on the 27th of Ramzán A.H.1049/1639.

Contents - Lives of Prophet Muḥammad, the first 4 Khalífahs and the eleven later Imáms, Salmán Fārisí, Uwais Qarní, Ḥasan Basrí, Qásim Bin Muḥammad, the 4 great Imáms of the Law, Abú Yúsuf and Muḥammad Shaibání.

The Shaikhs of the 5 great orders (Silsilah) are as follows:-

- (1) The Qádirís called Junaidí before the time of 'Abdul Qádir Jilání from Mārúf Karkhi who died in A.H.200 to Miyánjív of Lahore who died A.H.1045/A.D.815 to 1635.
- (2) The Naqshbandís, formerly called Taifúris from Báyzíd Taifúr bin 'Isá Bustámí, who died A.H.1048/1638 A.H.
- (3) The Chishtís, from 'Abdul Wáhid bin Zaid who died A.H.177/793 A.D. to Shaikh Jálál Thánesarí who died A.H.989/1581 A.D.

The beginning runs as follows:-

الحمد لله رب العالمين والصلوة والسلام على محمد سيد المرسلين وعلى آله واصحابه  
اجمعين الطيبين الطاهرين - اما بعد اگرچه احوال ومعجزات حضرت سيد انام -

- (4) The Kubrawís (so called from Najam-ud-Dín Kubrá, from Abú Bakr bin 'Abdullah Nassaj to Sultan wallad who died A.H.712/1312 A.D.
- (5) The Suhrawardís (so called from Shiháb-ud-Dín 'Umar bin Muḥammad Suhrawardí) from Mamshád Dinaváí, who died

A.H.299/911 A.D. to Sirāj-ud-dīn Muḥammad Shāh 'Ālam who died at Aḥmadābād A.H.880/1475 A.D.

Saints who have no distinct connection with the Silsilāhs arranged in chronological order from Kalik B.Dinār to Shāh Balāwal who died at Lahore A.H.1046/1636 A.D. Female Saints from Khadījā to Jamāl Khātūn, who was still alive in A.H.1049/1639 A.D.

Sakīnatul-Awliyā'- A notice on the Indian Saint Miyānjīv and his disciples.

سکینۃ الاولیاء

Its author is Muḥammad Darā Shikōh and begins as:-

سبحان الذی هو الاول والاخر والظاهر والباطن

The author states in the preface that he had received the invitation to the Qādirī order in A.H.1049/1639 A.D., from an eminent Master Muḥammad Shāh Lisān Ullah one of the disciples of Miyānjīv through whose influence he had speedily acquired inspite of his rank and wealth, the disposition of a true darvish. He completed the present work in A.H. 1052/1642 A.D.

Mīr Muḥammad commonly called Miyān Mīr or Miyān Jīv born in A.H.938/1531 A.D. in Sivastān, Sindh was a son of Qāzī Qalandar Farūqī and traced his origin to the Khalīfā Umar. He spent the last 60 years of his life in great renown of sanctity at Lahore where he was repeatedly visited by Shāh Jahān and where he died in A.H.1045/1635 A.D. Darā Shikōh erected a sumptuous dome over his tomb.

Contents - Superiority of the filiation (Silsilāh) of the Qādirī order, life miracles and super-natural gifts of Miyān Mīr.

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Catalogue - Berlin Library - Pertsch - 58.

Catalogue - Persian Manuscripts - E.Bloch. I.273.

Catalogue - Bodelian Library II.1569, Rieu's Catalogue-357.

Life of Bibí Jamál Khátún, sister of Miyañ Jív.

Notices on the Muríds or disciples of Miyañ Jív in 2 Firkahs, the first of which treats of those who had died before the time of composition, the second of those who were still living. First among the former is Nímat Ulláh Sirhindí, among the latter Muhammad Sháh, Surnamed Lisán Ulláh, the spiritual guide of Dará Shikóh.

Risáíl-1-Dará Shikóh.

رسائل داراشکوہ

Three mystical treatises by Prince Dará Shikóh.

Hasanátul-árifín. The well known treatise on the

صنات العارفين

paradoxical utterances of different mystics, beginning with:-

محمد مرشدانی راست کہ محمد و حامد و محمود دوست  
اما بعد فقیر حقیر... محمد داراشکوہ چوں دیں سال

The date of composition is A.H. 1062/1652 A.D.

Risálá-1-Haqq-Numá - A short Şúfic treatise completed

on the 8th Rajab 1055 A.H./1645 A.D.

رسالہ حق نما

Beginning with:-

ہو الادل ہو الاخر ہو الباطن ہو الظاہ محمد ذاتی را کہ دوست موجود مطلق

Risálá-1-Haqq-Numá is a mystical tract being a concise exposition of the different stages of the Şúfic road, mystical contemplation and speculation.

(3) Risálá-1-Rumúzát. Forty five mystical explanations of various principles and doctrines of Islám.

رسالہ رموزات

Múnis-ul-Arwáh.

Notices on the celebrated Saint Muín-ud-Dín Siyází

مولنس الارواح

Chishti and some of his disciples.

Its author is Jahán Árá, daughter of Sháh Jahán, an educated lady, who encouraged the learned with rewards and allowances.

Beginning with:-

حمد و سپاس افزوں از عدد و شمار مرمانی کرتی را



Jahán Ārá commonly called Begam Šáhibá, the eldest child of Sháh Jahán, was born in A.H.1022/1613 A.D. She remained single, and since the death of her mother had administered the imperial house-hold and taken a prominent part in state affairs. She attended her father during his captivity. She had actively supported the cause of Dára and thus incurred the resentment of Aurangzéb. On her father's death she retired to Delhi and lived there until her death in A.D.1681/A.H.1092.

Birth A.H.  
1022/1613 A.D

Her simple grave covered with grass, is in a quiet corner of the courtyard of Nizám-ud-Dín's tomb, near Delhi, where the memory of her filial piety adds to the poetic charm of all the surroundings. On her grave is engraved the following epitaph:-

بغیر سبزہ پنوشد کے مزار مرا کہ سبز پوش غریباں ہمیں گیاہ بس است

"Except with grass and green things, let not my tomb be covered, for grass is an all sufficient a pall for the graves of the poor". The Faqír, the transitory one, Jahán Ārá Begam, daughter of Sháh Jahán, disciple of the Saintly family of Chishtí - May God make her proof sure.

The writer professes to have compiled the present notice from the most trustworthy works. She gives in the introduction the Silsiláh or filiation of the Chishtí order according to the Safínat-ul-Awliyá (the preceding work written by her brother and spiritual preceptor, Sultán Dára Shikóh).

At the end it is stated that the work was completed in A.H.1049/1640 A.D.

In a subsequent addition the writer relates a Pilgrimage to the tomb of Muín-ud-Dín's near Ajmár performed by herself in company with her father A.H.1053/1643 A.D.

( Miracles of the Saints.

Author-Nizām-ud-Dīn Ahmad bin Muḥammad Ṣāliḥ-uṣ-Ṣiddiq-ul-Husaini.

The author who lived under Shāh Jahān had long entertained the wish to write a full biography of Saints, but finding that his predecessors had left so little untold, he confined himself to the task of compiling from standard works, evidences of super-natural powers manifested by holy personages. He completed the work in A.H.1068/1657 A.D.

The preface contains the following list of authorities. Kashful-Mahjub, Tazkirat-ul-Awliya, Futuḥāt Makkiyah, Dalil-ul-ʿArifin by Khwāja Muīn-ud-Dīn Chishtī, Rāhat-ul-qulūb by Farīd-ud-Dīn, Ganj-i-Shakar Isrāra-ul-Awliya by the same. Fawaīd-ul-Fawaīd by the same. Siyar-ul-Awliya by Syed Muḥammad Kirmānī.

Contents.

Tamhīd or preliminary discourse on the significance of Walī and the reality of supernatural powers.

Muqaddimah in 3 fasls, treating of the Khalifās and Imāms of the companions of Muḥammad and of ʿAbdul Qādir Jīlānī.

Ṭabaqāh I. The Ṭabīʿūn or the disciples of the companions and their successors.

II. Mālik Dīnūr etc.

III. Bāyazīd Bustāmī.

IV. Junaid.

V. Abul-Abbas qassab.

VI. Abū Midyān Maghribī.

VII. ʿUlū Dīnavarī etc.

VIII. Abū Najīb Suhrawardī, etc.

IX. Yūsuf Hamadānī etc.

X. Indian Saints.

XI. Lunatics endowed with spiritual insight and ecstatic women.

Mirāt-ul-Isrār - Lives of the holy Shaikhs who lived from the rise of Islām to the author's time.

مرآت الاسرار

Author. 'Abdur Rahmān Chishtī bin 'Abdur Rasūl bin Qāsim bin Shāh Budh 'Abbāsī-ul-'Alavī.

عبد الرحمن چشتی بن عبد الرسول بن قاسم بن شاه بود عباسی العلوی.

The author belonged to a family of Chishtī Shaikhs who had exercised from father to son of spiritual superamacy in Radauli, from the time of their ancestor Shaikh Ahmad 'Abdul Haqq Khalīfā of Shaikh Jalāl Pānīpatī, who died A.H. 837/1433 A.D. The 6th lineal descendant and successor of the said saint, Shaikh Hamīd bin Shaikh Quṭbud Dīn having died A.H. 1032/1622 A.D. The author who was like him a great grand child of Shāh Budh and had been appointed Hamīd's Khalīfā succeeded to his authority. He states in the preface that he had formed the design of the present work as early as A.H. 1030/1620 A.D. but was not able to carry it out till A.H. 1045/1635 Forty seven works of History and Biography are enumerated. We are told in the concluding lines that it was completed in A.H. 1045/1635 A.D.

'Abdur Rahmān Chishtī has left besides a life of Shāh Madar, a history of Sālār Masūd, Prince of Martyrs entitled Mirāt-i-Maūdī and translations of some gnostic poems from the Sanskrit.

The lives are arranged under 23 Ṭabaqāt or successive generations in each of which the quṭb or recognized head of the Chishties takes the lead and contemporary saints of the same or other orders follow.

Contents - Preface, treating of Ṣufiism of the different degrees of spiritual knowledge and of the origin and contents of the work.

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Catalogue - Asiatic Society of Bengal-III.

Rieu's Catalogue - 359, 973.



Muqaddimá-treating of the Khirqah or robe of spiritual succession *فرقة طائف* the four Pirs and the following 14 families.

- (1) Zaidí, so called from 'Abdul-Wahid b. Zaid.
- (2) Iyazí from Fuzail bin Iyáz.
- (3) Adhamí from Ibráhim b. Adham.
- (4) Habairí from Hubairah Baṣrī.
- (5) Chishtí, Abú Abú Isháq who received the name of Chishtí from his master 'Ulú, (Mamshád Dinawarí).
- (6) 'Ajamí from Ḥabīb 'Ajamí.
- (7) Taifurí from Báyzíd Bustámí called Taifur.
- (8) Karkhi, from Mārúf Karkhi.
- (9) Sakatí from Sarí Sakatí.
- (10) Junaidí, from Junaid Baghdádí.
- (11) Kazruní, from Abú Iseháq Kazruní.
- (12) Túsí, from 'Alá-ud-Dín Túsí.
- (13) Suhrawardí from Zlá-ud-dín Abú Najib Suhrawardí.
- (14) Firdausí from Najam-ud-Dín Kubrá Firdausí.

Account of the following 12 out of 14 subordinate orders (Silsilah).

- (1) Qádirí or Ghaurí from 'Abdul Qádir Jílání.
- (2) Yasavi from Aḥmad Yasavi.
- (3) Naqshbandí from Bahá-ud-Dín Naqshbandí.
- (4) Núrí, from Abul Ḥusain Núrí.
- (5) Khizraví from Aḥmad Khizravaih.
- (6) Shattarí from Shaikh Shattár.
- (7) Ḥusainí Bukharí from Sayyid Jálál Bukharí.
- (8) Zahidí from Badr-ud-Dín Zahidí.
- (9) Anṣarí from 'Abdulláh Anṣarí.
- (10) Ṣafawí from Ṣafí-ud-Dín Isháq Asedabili.
- (11) Aidarúsí from 'Abdullahul Makkial Aidarús.
- (12) Qalandarí from Muḥammad Qalandar.

Siyarul-Aqtáb.

Lives of the holy men who according to the Chishtí

سير الاقطاب

tradition attained in succession the rank of Qutb-ul Aqṭab and who form the spiritual pedigree of the author.

It begins with:- هزار سال ہزار عمر و انکار و جہاں جہاں

The preface is imperfect, a leaf or more being wanting after the first page so that the author's name is not found in the text. It occurs however in the subscription as follows. Allah Diyah bin Shaikh 'Abdur Rahīm bin Shaikh Bīnā Hakīm Chishtī-ul-'Usmānī.

السید دیہ ابن شیخ عبدالرحیم بن شیخ بینا حکیم چشتی العثماني شیخ السید دیہ بن شیخ بینا حکیم چشتی عثمانی

Regarding the author's life we learn from some passages of the present work the following particulars. He traced his origin through 7 intermediate links to the Chishtī Shaikh, Jalāl-ud-Dīn Pānīpatī who died A.H.765/A.D.1363 and lived in Kairana, near Pānīpāt. His paternal uncle Muqarrab Khan was Subhḍār of Patnā and wrote a collection of his master's discourses, entitled Jawāhir-i-Āla- some extracts of which are given in the present work.

مقرب خان

He states at the end that he commenced the Siyar-ul-Aqṭab in A.H.1036/A.D.1626, 3 years after his master's death and completed it in A.H.1056/1646 A.D., a date expressed by the chronogram- سر اسر گنج اسرار. He adds an account of the miraculous preservation of the book, an incident which happened when he and his 2 brothers Shaikh Qāsim and Shaikh Fuzai were following Shāh Jahān in his march towards Kabul A.H.1056/1646 A.D. In a subsequent addition he mentions a vision which he had in Ajmīr A.H.1069/1658 A.D.

Shāh Āla whose original name was 'Abdus Salām was the son of Shaikh Nizām-ud-Dīn of Pānīpat. He began life as a soldier and served under Kara Khān, an Amīr of the time of Bābar, who held the government of Mālwa under Humāyūn when that country was invaded by Shēr Shāh A.H.949/1542 A.D. Having lost all his property he went home to his father and soon after adopted a religious life. He then became a Murīd of Shaikh Nizām -ud-Dīn of Harnaul (died A.H.997/1588 A.D.) who gave him the name of Āla and by whose direction he returned to Panipat and succeeded to the spiritual authority

of his father who had just expired. He died on the 25 of Rabi' I A.H. 1033/1623 A.D., 2 months after appointing as his successor at the urgent request of the author and other disciples his grandchild of 14 years.

The lives which are seven and twenty in number form a continuous series, agreeing for the most part with the recognized calendar of the Chishti order. But the last seven are of less general importance, they relate to the local dynasty which held spiritual sway in Panipat with regular succession from father to son.

### Khulāsatul-qaraāt.

خلاصة القراة

A treatise on the rules of reciting the Qūran and other connected matters, by Qāsim Jaunpurī who dedicated it to Shāh Jahān. The work has been compiled with the assistance of Nasir-ud-Dīn Muḥammad Qārī.

It is divided into 9 short bābs.

### Majmāalauliyā.

مجمع الاوليا

An almost complete copy of a hitherto unknown extreme-

ly large and interesting biographical work, containing the lives of all the most renowned saints, religious heroes and great mystic Shaikhs with its full title محفل الامصفا وجمع الاوليا usually styled مجمع الاوليا or even مجمع فين the latter title being a chronogram fixing the date of the composition of this work in A.H. 1043/A.D. 1633. The work was compiled by Alī Akbar Husainī Ardastanī and dedicated to the Emperor Shāh Jahān. It is divided into a Muqaddimāh and 12 bābs each preceded by a complete index and a Khātima. Viz:—

مقدمه بمحتوى برىاں اصطلاحات صوفيه و مقامات عشره و بيان طوائف اقطاب  
و ادتاد ابدال و ما بناسب ذلك



(On Súfíic terminology, the ten Muqámát or stations and the classes of Aqṭáb or poles of Abdál or lieutenants etc.

باب اول - در ذکر خلفاء راشدين وائمة اثناعشر و صحابة و مرابرة و الصار و تابعين و تبع تابعين و برني از اولاد حضرت سيد كائنات

The first 4 Khalifs, the Imáms the companions of the Prophet, the Tabáín or successors of the Tabáín etc., beginning with Abú-bakar and ending with Abú Táhir Muḥammad bin Yahyá bin Zafar who was born A.H.466/1073 A.D.

باب دوم - در ذکر خواجه حسن بصرى و من يتب اليه من المشايخ

Khwajá Ḥasan Baṣrī, whose death is fixed here in A.H.120/738 A.D. and the leading saints of his order ending with Muḥammad bin Fadḥah altogether 143 biographies of which 3 however are cancelled in the text.

Sultán Ibráhím Adham, whose death is fixed here in A.H.166 or 162/782 or 783 A.D. and the leading saints of his order, ending with Abúbakr Yazdaniyár Urmawī. The last Shaikh Abú Iseháq Shámī having been cancelled, altogether 63 biographies are dealt with here.

باب سوم - در ذکر سلطان ابراهيم ادهم و من يتب اليه من المشايخ

Shaikh Mārúf Karkhī, whose death is fixed here 261 A.H./875 A.D. and the leading saints of his order ending with Sayyid Ibráhím Khuzistání. Altogether 74 biographies.

باب چهارم - در ذکر شيخ معروف كركنى و من يتب اليه من المشايخ

Sultán Báyzází Bustámí who died 261 A.H./875 A.D. and the leading saints of his order ending with Sayyid Haider bin 'Alí Amulí. Altogether 54 biographies.

باب پنجم - در ذکر سلطان بايزيد بطامى و من يتب اليه من المشايخ

Shaikh Junaid Baghdádí who died A.H.297/909 A.D. and the leading saints of his order with Shaikh Abú 'Abdullah Taqí. Altogether 90 biographies.

باب ششم - در ذکر سيد الطائفة شيخ جنيد بغدادى و من يتب اليه من المشايخ

باب هفتم - در ذکر سلسله صفات خواجها و مشايخ تركى -

باب هشتم - در ذکر مشایخ عمر غوث اعظم شاه محی الدین شیخ عبدالقادر جیلانی

Shaikhs of the Naqshbandi order and Turkish Shaikhs from Khwájah Yúsuf Hamadání, whose death is fixed here in A.H. 555/1160 A.D. to Shaikh Muḥammad Māsúm who was born A.H. 1007/A.D. 1598 and 35 years old at the time when the author wrote this part of his work. Altogether <sup>162</sup> 66 biographies in all.

Shaikh Ghaus-i-Azam Muḥiyuddín 'Abdul Qádir Jilani died A.H. 561/A.D. 1166, his contemporaries and followers down to Sheikh Músá bin Mahin, altogether 65 biographies in all.

Shaikhs of the Suhrawardí Kubrawí and Chishtí

orders from Shaikh Shiháb-ul-dín Suhrawardý who died 632 A.H./1234 A.D. to Khwájá Muḥammad bin Ahmad bin Muḥammad bin Yúsuf Chishtí, whose birth is fixed here in A.H. 507/1113 A.D. and his death in A.H. 597/1200 A.D. Altogether 64 biographies in all.

باب نهم - در ذکر مشایخ سرور دیه و کبرویه و چشتیه

Shaikhs of Delhi, Gujrat and other parts of India from Khwájá Mu'inaldín Hasan Siyází who died A.H. 633/A.D. 1235 to Shaikh Jawhar Sirhindí, who died A.H. 1027/1618 A.D. Altogether 277 biographies.

باب دهم - در ذکر مشایخ دهلی و گجرات و غیر از ممالک هندوستان

Poets, beginning with Amír Qásim-i-Anwar who died A.H. 837/1433 A.D. and ending with Bába Kamál Khiyandí. The last date is A.H. 835/1431 A.D. that of the death of Shaikh Abú-Alwafá one of Khujand's pupils. Altogether 36 biographies being a selection only of such as were great mystic Shaikhs at the same time.

باب یازدهم - در ذکر شعرا

Female Saints from Rabí'a adawíyyah of Baṣrah to Bibí Awliya a contemporary of Sultán Muḥammad Tughlak, buried in Delhi. Altogether 38 biographies.

باب دوازدهم - در ذکر نساء عارفات.

خاتمه - در ذکر فضائل و مناقب اهل بیت طاهرین و خلفاء راشدین و شمه از احوال خضر و الیاس

Excellent qualities and virtues of the house of 'Alí

and the first four Khalífás together with some discourses on Khizr and Ilyás.

IV. Miscellaneous, Dictionaries.

Muntakhab-ul-Lughat-i-Sháh-Jahání.

منتخب اللغات شاهجهانی

By 'Abdur Rashíd bin 'Abdul Ghafúr-ul-Husainí-ul-Madaní-

ul-Tataví.

عبدالرشید بن عبدالغفور الحسینی المدنی التتوی

A dictionary of Arabic words in common use explained in Persian which begins as:-

ستایش و سپاس مالک الملکی کہ تذکار آلائی بی احصای

The preface contains a long panegyric on Sháh Jahán to whom the work is dedicated with versified chronograms composed by the author for the Emperor's birth and accession. He compiled this work from the most authentic lexicons such as the Qámús, the Sihah and the Surah, and he enumerates 9 blemishes noticeable in earlier dictionaries from which it was free.

The date of composition is expressed in a versified chronogram found at the end.

تأرخش بی قال و قیل گفت فرد منتخب بی بدیل

The words منتخب بی بدیل give A.H. 1046/1636 A.D. as

the date of its composition. The dictionary is so arranged that the first letter gives the báb and the last the faṣal. This is also called Rashídí Arabic.

Farhang-i-Rashídí.

فرهنگ رشیدی

By 'Abdur Rashíd bin 'Abdul Ghafúr-ul-Husainí-ul-

Madaní-ut-Tataví.

Dedicated to the Emperor Sháh Jahán. The author wrote this work urged by the many deficiencies of the Farhang-i-Jahángirí and the Farhang-i-Sururí that came to his notice.

Catalogue - Berlin Library - Pertsch. 198.

Catalogue of Des Manuscrits Persans Paris - E. Blochet. 218.



It is arranged alphabetically according to the system of European lexicons.

It was compiled in A.H.1068/1653 A.D. according to the chronogram:-

گفت تاریخ وی از روی قبول باد فرهنگ رشیدی مقبول

Contents. Preface.

Introduction on Persian grammar subdivided into several bayans and faidas.

Beginning of the dictionary. It contains not only purely Persian words, but Arabic ones too, except all those which begin with the initial letters ث, ذ and ض beginning with:-

ستایشی که آرایش سرنامہ و پیرایش دیباچہ ہر نو و کهن

It is not dated.

تمام شد کتاب فرهنگ رشیدی در تحقیق لغات فارسی از تألیفات  
سید فاضل میر عبد الرشید تتوی صاحب ترجمہ قاموس در تحقیق لغات عربیہ رحمۃ اللہ تعالیٰ.

The author observes in the preface that the Farhang-i-Jahāngirī and the Farhang-i-Surūrī, although the best existing Persian lexicons had the following 4 blemishes.

- (1) Prolixity and redundancy of Poetical quotations.
- (2) Want of accuracy in defining the meanings and pronunciation of words.
- (3) Insertion of Arabic and Turkish words as Persian.
- (4) Wrong entries of mis-spelt words, the last especially observable in Sururī. The present work, he adds, had for its object to combine the matter of those 2 dictionaries, to eliminate superfluous quotations and non-Persian words and to supply a more accurate definition of the meaning and spelling of words. The author also quoted from the history of Shāh Jāhān, a passage containing a statement of the expenses of the construction of the palace of Delhi. It cost 60 lakhs of rupees, the details of which are as follows:-

Shāh Mahall with the golden roof 14 lakhs, Intiāz Mahall which contains the King's sleeping apartment kitchen and out offices five and a half lakhs, the Daulat-Khānā-i-Khās

(Diwán) and the DaulatKháná-í-Ám, two and a half lakhs, the bázár of the Palace 4 lakhs, the wall and ditch round the palace which has 100,000 cubits in circumference and is twice as large as that of Ágrá, 21 lakhs of rupees. The author Mullá 'Abdur Rashíd was born in Tattah in Sindh and belonged to a family of Madíná Sayyids. He died shortly after 1069 A.H/ 1658 A.D.

**Majmaál Lughát Khání.**

مجمع اللغات خانی

A persian dictionary composed at Delhi in the 16 year of Sháh Jahán's reign 1053 A.H/1643 A.D. by Nímatullah Hasání ash Shírází with the takhallus wásli and dedicated to Nawwáb Mukarramat Khán. It is arranged as usual in alphabetical order, according to the first and the last letters of the words. The dictionary seems to be rather rare and little known, but apparently contains little that is new.

نواب مكرمات خان

It begins as:-

برضائے ارباب دانش و بینش قصوماً برداشتہ گان فن لغت

**Chahár-'Anşar-í-Dánish.**

چهار عنق دانش

Amán Ullah Kháná-zád Khán Fíróz Jang, son of Mahábat

Khán entitled Khán Khánán Sipah-Sálar bin Mír Muḥammad Ghayúr.

امان اللہ مخاطب بخانہ زادخان فیروز جنگ ولد مرہابت خان مخاطب  
بخانہ خانان سپہ سالار بن میر محمد غیور۔

Amánullah Ḥusainí, son of the famous Mahábat Khán

Zamánah Bóg served with distinction under Jahángír and Sháh Jahán. He obtained the title of Khánázád Khán by which he designates himself in the present work, together with the post of Deputy Governor of Kabul, in A.H.1031/1621 A.D., but he is better known under the title of Khán Zamán, which was conferred upon him at the accession of Sháh Jahán A.H.1037/ 1627 A.D.

He played a prominent part in the Deccan Wars against Sáhú. He left a general history - a majmúah called Ganj-i-Bádáward and a dewan of great merit in which he takes the poetical surname of Amání.

After dilating upon the merits of the reigning sovereign Jahángir, the author states that as the Emperor was ever eager to promote learning and especially the science of language, he had complied with his desire by compiling from the most highly valued works a dictionary comprising all the important <sup>words, either Persian or Arabic, as well as</sup> metaphorical phrases and medical terms.

The preface is followed by a statement of the contents of the 4 parts termed 'Unsur of which the work consists, with some preliminary remarks belonging to each of them.

In II 'Unsur this introduction is of considerable extent. It comprises a list of sources and an account of the Persian language and grammar, The whole of which is textually copied without any acknowledgment from the Farhang-i-Jahángirí, with the only difference that the word دانش has been substituted for ~~دانش~~ in the word ~~دانش~~ has been substituted for آئین in the headings of the 12 sections which it comprises. The latter work having been dedicated to the same Jahángir less than 20 years before.

The contents of the 4 'unsurs are as follows:-

- (1) An Arabic Dictionary compiled from the Qamus, Surah, Kanzul-Lughát, Kashful-Lughát and some treatises not specified.
- (2) A Persian Dictionary.
- (3) Metaphorical Phrases zend and Pázend words.
- (4) Medical terms.

The first and only extant 'unsur occupies the rest of the volume. It is a very full Arabic Dictionary, in which the spellings of the words are accurately determined and their meanings explained in Persian. It is divided into bábs and faṣls in which the words are arranged according to their final and initial letters. The margins are filled



with copious additions. The manuscript is endorsed—

سراج اللغت شاهجهانی

The author died in A.H. 1046/1636 A.D.

## V. Medicine.

Qarābādīn-i-Māsūmī.

قرابادیان معصومی

A Pharmacopoeia composed in 1059 A.H/1649 A.D. by Māsūm bin Muīn-ud-Dīn, Al-Shushtarī Al-Shīrāzī. It is divided into a muqaddimā containing a general introduction and 9 maqālas giving descriptions of drugs.

Alfāz-al-Adwiyā.

الفاظ الادویه

Nurud-dīn Muḥammad bin 'Abdullah Ḥakīm bin 'Aynil Mulk Shīrāzī, composed a detailed description of different drugs in which the names of drugs are alphabetically arranged.

The title is a chronogram and dedicated to Shāh Jahān.

Beginning:-

هو الله الاحد الصمد که پایه حقیقت یچونش از دایره دریافت  
و حقیقت شناخت برتر است.

As an introduction there is prefixed a dictionary of drugs in 4 faīdā (فائدہ) and at the end a Khātīmā is added on 16 most useful medicines.

It is composed in 1038 A.H/1629 A.D.

Tibb-i-Darā Shikōhī.

طب دارالشکوہی

A treatise on the general principles of medicine and on the treatment of different diseases by Nurud-Dīn Muḥammad bin 'Abdillāh Ḥakīm bin 'Aynil Mulk Shīrāzī.

It is dedicated to Prince Darā Shikoh. The work has also another 'Ilājāt-i-Darā Shikōh.

**Fawáid-al-Fawáid.**

A treatise on the methods of treatment of different diseases composed in 1066 A.H./1656 A.D. by Shaikh Tahir who gives no particulars about himself. فوائد الفوائد

It is divided into 49 fasls beginning with:-

حمدنا محمد وعلی بنی راکہ بقانون حکمت الخ

**VI. Translation.**

**Sirr-Akbar or Sirr-al-Asrar.**

A collection of Upanisháds or upakhats compiled and translated under the auspices of Prince Dára Shikóh, the son of Sháh Jahán, killed in A.H.1069/1659. سیر اکبر سیر الاسرار

The translator states in the preface that during his stay in Kashmir A.H.1050/1640 A.D. he had become a disciple of the great Súfí Mullá Sháh (who died A.H.1072/A.D.1662 in Kashmir, that he had read the Principal works on Súfí-ism and written some himself. He proceeds to say that although he had perused the pentateuch, the Gospels, the Psalms and other sacred books, he had nowhere found the doctrine of Pantheism or وحدۃ الوجود explicitly taught but in this is to be found in the vedás and most especially in the Upanisháds which contain their essence. He wished therefore to render these more accessible and as Benares the great seat of Hindú Learning was then under his rule, he called together the most learned Pandits of that place and with their assistance wrote himself the present translation. The task was completed as stated at the end in the space of 6 months and in Delhi on the 29 of Ramzán A.H.1067/1656 A.D.

It contains 50 Upanishads, a table of which is found in the following copies. Prefixed is a short glossary of those Sanskrit words which are preserved in the Persian translation. بیان لغات سیر الاسرار.

It consists of 2 parts, the first beginning with:-

حمد ذاتی را کہ نقطہ بای بسم اللہ در جمیع کتب سماوی از اسرار  
قدیم اوست

The second part begins with:- اینکھٹ کوکنک

Conversation between Lál Dás and Dára Shikóh or the  
Doctrines of Hindú Faqírs in the form of questions and  
answers beginning with:-

گوشت؟ سری بابا لعل و شاعرزادہ داراشکوہ کہ در میان مردم عزیزان مذکور شدہ

According to the preface the dialogue originally in  
Hindi was translated by Chandar Bhán.

Singhásan Battísí - The Thirty two tales of the  
throne, translated from the Hindú original into Persian by  
Ibn-i-Harkarn.

سنگھاس پتیشی

Singhásan Battísí, a Persian version of one of the  
most interesting and popular collections of Indian tales  
known in the Original Sanskrit as Sinhasandustrin-Shatis i.e.  
"The thirty-two stories of the Throne". These are said to  
have been told by the statues (Sanskrit Puttali) of  
32 maidens on a throne which are alleged to have been  
discovered by Rájá Bhój in the eleventh century A.D. when  
he desired to sit on it.

Its writer is Bisbaráj, son of Harigar Bisbades  
Kayasth of Kanauj in 1061 A.H./1650 A.D.

Bij Gint.

بیج گنت

A treatise on Algebra, translated from the Sanskrit  
Vijaganita of Bhaskaracharya.

Catalogue - Bankipore Library Supplement-II.74.  
Catalogue - Bodelian Library Catalogue I.815, Rieu's Catalogue  
763, Edinburgh University Library Catalogue - 294, Catalogue  
of Des Manuscrits Persans Paris - 70, University of Bombay  
Library Catalogue - 277.



Translator - 'Ata'Ullah Rashidí bin Ahmad Nádír,  
عطاء اللہ رشیدی بن احمد نادر

beginning with:-

اول زستایش الهی گویم پس نعت رسول ادکماھی گویم

The translator states that he wrote this work in A.H. 1044/1634 A.D., the 8th year of Sháh Jahán to whom it is dedicated. It is divided into a Muqqadimáh and 5 maqálahs. Muqqadimáh is in 6 bábs—

۱، در معرفت سال و دین ۲، در صفر ۳، در معرفت الوان

۴، در معرفت اسم الحذر ۵، در استخراج عددی مجهول ۶، در عمل ضرب مجذور.

۷، در تعادل مجهول بعد ۸، در تعادل مجهول ۹، در بیان آنکه الوان کثرت معادل یکدیگر شوند ۴، Not marked ۵، در تعادل مسطحات.

Maqálahs

Sálútar-i-Aspán.

A treatise on Ferriery translated from the Sanskrit with a preface by Khwájá 'Abdullah entitled 'Abdullah Khán Bahádur Firóz Jang.

سالوتر اسپان

خواجه عبداللہ خان المخاطب بعبد اللہ خان بہادر فیروز جنگ

Beginning with:- اسپ فکر چو زین کند دانا بہ کہ گوید نخست محمد خدا

'Abdullah Khán says that the sages of India had written of old, on the knowledge of the heroes and their maladies a treatise in the Sanskrit tongue, consisting of 16000 slokas. Most people being ignorant of that language he called together in the reign of his exalted majesty Sháh Jahán, some Pandits well-versed in Sanskrit and had that work there designated as Sálútar-i-Aspán, translated into Persian. He adds that the original copy in his possession had been found with other Hindu books, in some chests captured by him after defeating the rebel Amar Singh Ráná of Chitor.

'Abdullah Khán had been sent against the Ráná by Jahángir in the 4th year of the reign A.H.1018/1609 A.D. but Amar Singh did not make his submission until A.H.1023/1614 A.D.

Contents: Introduction, treating of the creation of the horse and its colours, partly abridged from a Persian Faras Námá, written in the time of Mahmúd Ghaznawí, knowledge of horses and of their good and bad signs in 12 bábs. Diseases of the horse and their treatment in 38 bábs.

'Abdullah Khán died in 1054 A.H/1644 A.D.

Farsanámá-i-Hindí.

فرسانامه هندی

Another larger treatise on Farriery translated by several Pandits from an old Sanskrit work styled Salihótrá (name of the legendary inventor of the veterinary art and at the same time the name of the art itself and of all works dealing with it) under the Superintendence of Sayyid 'Abdullah, known as 'Abdullah Khán Firóz Jang during the reign of the Emperor Sháh Jahán.

The treatise opens with an introductory part, containing extracts from an older Persian book on Farriery

فرسانامه هندی compiled in the time of Sultán Mahmúd of Ghazní in 2 bábs. On the creation of horses. باب اول - در آفرینش اسباب. Colours of the finest class of horses. باب دوم

The real Indian horse-book فرسانامه هندی is divided into two qisms. The first of these (otherwise styled the preface or فهرست) treats of the knowledge of horses and their good or bad characteristics.

در معرفت افراس و بیان علاجات نیکو و بد که دروست

The second treats of the diseases of horses and their cure--

در دانستن علتهای که اسب پیدا کند و معالجه آن

The first kind contains 12 bábs, the second 38.

Beginning of the treatise runs thus:-

اسب فکر ت چو زین کند به که گوید نخست حمد خدا

The original sanskrit work contained 38 Chapters only

Tarjuma-i-Jog-Báshisht.

ترجمه جوگ باششت

A translation-Persian version Valmiki's well-known

Sanskrit work Jógbāshisht on Hindu gnosticism.

It begins with:-

سپاس دستاؤں و تمام نیایش نثار حضرتت کہ ذرات

The following account of this translation is given in the preface. Finding that all the previous translations of the Jógbāshisht were defective and did not exhibit the real sense of the original, Dārā Shikóh in A.H. 1066/1656 A.D., ordered an improved and scholarly translation of the work to be undertaken. One of his Chief courtiers, whose name is not given, undertook the task and with the help of some learned Pandits and scholars he fulfilled the Prince's desire.

The translation consists of 6 Prākarnā or bābs.

Dastūr-Námá-1-Kisrawí.

دستورنامہ کسروی

The institutes of Kisrá Anúshírwán- a work on Politics and Administration under the title of Bādsháh Námá the Shash Fateh-i-Kót-i-Kāngrah or account of the capture of the fort of Kāngrah and a preface to Qudsí's dewan. At the end it is called **توقیعات مطول**. It is dedicated to a Prince **شاهزادہ مراد بخش مرید پور**. Death 1072 A.H./1662 A.D.

The date when the composition of this book was commenced in A.H.1062/A.D.1652 as expressed by the value of the letters of **دستورنامہ کسروی**. The author narrates in the preface that the decisions of Anúshírwán on different questions, of his Wazīrs and officers were collected into a book, written in Pehlāwí. It was afterwards translated into Arabic and from this our author translated it into Persian.

Author Muhammad Jaláluddín Tabátabáí who came to India A.H.1044/1635 A.D.

It begins with:-

الحمد لله الذي ربط سلسلة نظام العالم بسياسة



VII. Astronomy.

Majma'-ul-Fazail.

مجمع الفضائل

A work on astronomy and astrology compiled from many older sources A.H.1046/1636 A.D. by Muhammad Fazil, son of Maulana 'Abd-al-Shakur and dedicated to the Emperor Shah Jahan. The work is divided into 3 bags with 153 fasls altogether-116 in the first, 36 in the second and 7 in the third bab.

It begins as:-

محمد بیگ مرزا و ثنائی بی حد آن شفا بخش دانان را که علت هر ما تب معالجه بی واسطه

Horoscope of Shah Jahan's birth.

A horoscope of the birth of Shah Jahan with astronomical tables.

The author who wrote during the reign of Shah Jahan, bases his calculation of the position of the heavenly bodies, at the Emperor's birth on the statement of the contemporary astrologers who had fixed it at 12 gharis and 3 pals of the night Thursday the 30 of Rabi' I A.H.1000/ Jan 5, 1592.

Author Fateh Ullah b. 'Abdur Rahman-uz-zubairi-ul-Burujī.

کارنامه صاحبزادان ثانی زبیر شاهجهانی  
Karnama-i-Sahibi-Qiran-Sani-Zij-Shah-Jahan-i.

Astronomical tables of the reign of Shah Jahan.

Author - Farid Ibrahim Dehlawi.

It begins with:- محمد بیگ خالقی را سز که مسند قدرت شامله اش

Mulla Farid Dehlawi was the court-astronomer of Shah Jahan.

The author says in the preface that after Shah Jahan had ascended the throne on the 8th of Jumada II in A.H.1037/1627 A.D. it occurred to the Wazir Asaf Khan to make that year the starting point of a new era, similar to the Tarikhi Jalali and to be

called *Tārīkhī-Ilāhī Shāh-Jahānī*. The Project having been submitted to Shāh Jahān and approved by him the author received the royal commands to prepare a new *Zīj* in accordance with it and as there was not sufficient time for fresh observation the work was based upon the tables of Ulugh Bég, which however received many corrections and improvements.

The work is divided into a *Muqqadima* and 4 *Maqálas* as follows:-

*Muqqadima* or Prolegomena treating of *Zījs* in general and of the peculiar features of the present work in 5 *qisms*.

It was completed in 1039 A.H./1629 A.D.

## CHAPTER VII.

(1) An estimate of the <sup>Literary</sup> Library Production of the period.

During this period the golden age of Persian Literature, every kind of literature was produced as already noticed in the previous Chapters.

37 Poets, 17 Historians, 10 Inshá'-writers, writers on Philosophy and Religion, on medicine, story-writers, Translators, Astronomers - all these learned men from every place, especially Persia, came to the court of Sháh Jahán, whose personal interest greatly encouraged them.

An enormous mass of literature was produced on this Poetry. subject. Ghazals are in the Sufistic strain dealing with common place subject. The similies and meta-phors are mostly drawn from the stories of Gul-o-bul-bul, Shírín-o-Farhád or Lailá-Majnún. The imagination is poorly displayed, but from Ghazal the main line of development in this period was the qasída. If it pleased the emperor the poet was highly rewarded (weighed against silver or gold which was given to him).

Sháh Jahán's name will always be remembered due to History. the historical accounts of the time, which a large number of writers have recorded and we have the best records of the period, in details.

Another important branch of literature was the Inshá. Inshá. Some compilations of the contemporary private and official correspondence have come down to us, and we can easily appreciate the fanciful imagery and ornate style of these letters.

Another type of prose literature which after the Translation. reign of Akbar was revived by Dará Shikóh was the translation of Sanskrit works into Persian. He himself translated the technical terms of Hindú Pantheism.

A number of writers wrote on this subject, prince Religions Dará Shikóh being one of them. Works.



Another subject worth mentioning is medicine. Some physicians of this time were exceedingly talented men, who were not only efficient in medicine but were also gifted with a comprehensive knowledge of other subjects.

Medicine.

Astronomy was another important subject.

Astronomy.

Jurisprudence, Theology, Ethics, Philosophy and Sociology were favourite subjects of study for Saints and holy men of this time.

(11) The place of this literature in the history of Persian Literature as a whole.

This period stands conspicuous in the History of Persian Literature. No other period has all these varieties of subjects in such abundance or such a large number of writers, as we have seen in Chapter I, from the time of Timur to that of Jahangir A.H.737-1037/A.D.1335-1627.

During the time of Timur, Poets, Historians, Philosophers and mystics all flocked to his court. They were the best writers of the time.

Timur 1335-1405 A.D.

Then we see the court of Shah Rukh full of the learned men of art and science.

Shah Rukh 1404-1447 AD

Then comes Baisunqar, the greatest Patron of art and learning. To his court flocked artists, scholars, calligraphists.

Baisunqar the greatest patron of learning.

During the time of Ulugh Beg we see 4 eminent men of learning, who helped Ulugh Beg to compile the notable astronomical tables known as the Zij-i-Ulugh Beg.

Ulugh Beg 1447-1449 AD

Sultan Husain bin Munsur bin Baiqura's court of Herat was one of the most brilliant centres of learning and his minister Mir Ali Shir Nawai was a great writer of distinction both in prose and verse and a great patron of the learned.

Sultan Husain bin Baiqura-1468-1506 A.D.

Babar himself being a poet, his court was full of musicians, painters, Philosophers, historians and poets. His daughter Gulbadan Begam was a great writer, who wrote Humayun Nama.

Babar in India 1526-1530 A.D.

From this time down to that of Aurangzeb, we have

A.D.1530-1707

a brilliant row of poets. Gradually shifting from Persia, Bukhara, Samarqand, Herat and Turkistan, they were attracted by the munificence and generosity of the Mughal courts.

During the time of Shah Jahan we find not only the the largest number of poets and historians but literature of every kind beautifully written in Persian and the best and learned writers (already described in the previous Chapters) so much so that this period surpasses all the other periods in having the best writers and the best works in Persian Literature (i.e. History, Poetry, Insha, Philosophy and Religion, Dictionaries, Medicine, Translations, Astronomy.

Shah Jahan  
A.D. 1627-  
1657/A.H.  
1037/1068.

(iii) Influences of the Literary traditions of this period on the succeeding periods:-

Aurangzeb was the last of the great Mughals, who tried his best to diffuse Muslim Learning in the province. He appointed professors in the different parts of his empire for educating Muslim youths. Stipends were also given to students in proportion to their progress in education.

Aurangzeb  
1659-1707  
A.D.

Mr. Keene in his Mughal Empire tells us that Aurangzeb founded numberless Colleges and Schools. He sent orders to Mukarramat Khan, Diwan of Gujrat, as he did to other Diwans in his dominion, that all students be given pecuniary help from the state treasury with the sanction of the professors of colleges and of the sadr of the place. Orders were also sent that 3 Professors in Ahmadabad be added to the existing number. In 1089 A.H/1678 A.D. he sanctioned a sum of money to repair madrassahs in Gujrat. It also appears that Akram-ud-Din Khan Sadr built a College in 1109 A.H/1697 A.D., in Ahmadabad at an expense of Rs. 124,000 and asked Aurangzeb for pecuniary help. In response the Emperor gave as jagirs village Sundra and Village Sihá.

Aurangzeb also tried to educate the Bohras of Gujrat

by appointing teachers for them and by monthly examinations, the results of which were reported to the Emperor. to educate the Bohras of Gujrat by appointing teachers for them and by monthly examinations, the results of which were reported to the Emperor.

There were madrassahs established by private individuals. During this reign Sialkot was a great seat of Muslim learning. Learned men from various parts of the country resorted to this place. Maulawí 'Abdullah taught in a School in his town, set up by his father Maulawí 'Abdul Hakím, who was himself an eminent teacher. Sialkot was a seat of learning from the time of Akbar.

We have seen in the previous pages that all the Mughal Emperors took keen interest in the education of the people and the diffusion of learning. This was no doubt due to the love of learning which was infused into them by their education received by them from an early age.

Aurangzéb himself was fairly well educated, he was acquainted with Turkish and was highly proficient in Persian and Arabic. He knew the Holy Qurán and the Hadís by-heart and was well-grounded in Muslim Theology. He added many volumes, chiefly theological to the Imperial Library.

There were many historians and letter-writers during his time. To mention just some of them Historians.

- (1) Mír Khán Subahdar of Kabul wrote Zafar Námá, history of the first 5 years of the reign of Aurangzéb.
- (2) Munshi Muḥammad Kázim bin Mirzá Amín Qazwíní wrote a history of the first 10 years of the reign of Aurangzéb.
- (3) Ḥatim Khán wrote a history of the first 10 years of the reign of Aurangzéb.
- (4) Muḥammad Sáqí Mustáidd Khán wrote Máasiri-Ālamgírí, a history of the reign of Aurangzéb.

Among the prominent letter-writers we may mention

Letter-  
Writers.



the followings:-

- (1) Názir-ul-Mumálik Hají Abdul 'Alí Tabrízí.
- (2) Munshí-ul-Mumálik Shaikh Abul Fath entitled Qábil Khán wrote Ādáb-i-Ālamgírí and it was collected by Sádiq Khán Matṭalibí. آداب عالمگیری
- (3) Letters written by Aurangzéb to Amír Khán-Raqáim-i-Karáim. رقايم كرايم
- (4) A collection of short letters or notes by Aurangzéb to his children and some of the Amirs of his court. Ramz wa-Isharahá-i-Ālamgírí. رمز و اشارهای عالمگیری
- (5) A collection of letters of Aurangzéb to Sháh Jahán, his sons, grandsons and officers of state. Dastúr-ul-'Amal-Āgahí. دستور العمل آگهی

Also Kalímát-i-Tayyibát-a collection of notes-written by Aurangzéb in the latter part of his reign and Dastúr-ul-'Amal-Ālamgírí guide of the Empire of Delhi. This manual was drawn up by order of Aurangzéb in the 3 years of his reign A.H.1065/1654 A.D. کلمات طيبات دستور العمل عالمگیری

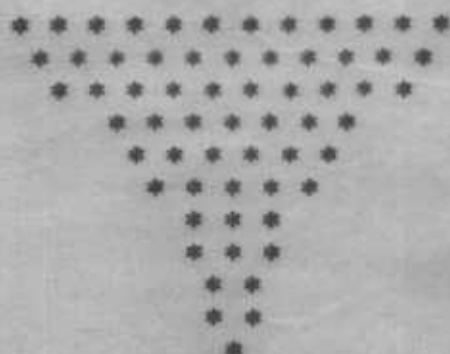
Besides this, we have histories of the successors of Aurangzéb by Muḥammad Kásim till A.H.1151-1738 A.D.

Another History of the successors of Aurangzéb Muqaddimá Sháh 'Ālam Namé. مقدمه شاه عالم نامه

Siyarul-Mutakhárin - History of the Indian Empire from the death of Aurangzéb. سير المتأخرين

All this shows the effects of Sháh Jahán's literary activities continued long after his empire had come to an end.

Here we come to the end of our work.



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